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VEDIC SATYA SUSHAMA SERIES - BOOK NO. 2



**BE LOVED BY GOD
AND
CONQUER THE DEATH
(KATHOPANISHAD)**

Author : **SATYAM**

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FOREWORD

This book is a detailed explanation of 'KATHOPANISHAD'. When I was in U.S.A. my best friend and well-wisher Sri Bhupendra Soneji (a renowned Yoga teacher of U.S.A.) started a class of intelligent & devoted brothers and sisters at his home. The whole family of Soneji is an ideal dedicated family. His beloved wife Smt. Nirupama is really a Dharmapatnee and the best friend of Soneji. They had to undergo a lot of troubles for arranging these classes, but they did so with all love and devotion as if they were working for God. I am grateful to Sri Soneji who gave me a golden chance to go through this Upanishad in detail and enhance my own knowledge. I am also grateful to my brothers and sisters who went deep into this teaching of 'Mrityu' and inspired me with their love for Dharma and yearning for Knowledge to dive in this great ocean and seek for the pearls. When I came out from every class I felt that I had gained a lot of information through this churning.

I can never forget my friend Mr. 'Jim Crutchfield'. Having returned from the class I would sit at the computer and print the draft of the chapters and send them to Mr. Jim for a check. He took all pains to go through each and every word of the papers and enriched me with beautiful suggestions. The main thing is that he did all this for nothing in return.

Also there is another friend Mr. Gary Thropp, who regularly came to my house to pick me up right at 7 in morning and took me to the class at IRVINE. He would start asking questions and the meanings of Mantras from Sandhya and Agnihotra as soon as he entered the freeway. This made me to remain with God at all moments. I was very lucky to have such a devoted, dedicated, quiet and inquisitive person to help me in the God's work. I am proud to have initiated him as a Vedic priest. He chants the Mantras in a beautiful way from the bottom of his heart keeping the meanings in mind.

Inspired by my Father, I decided to devote the remaining years of my life to work for propagating Vedic Dharma in South India having my headquarters at Bangalore, to fulfill the desire of my father. By God's Grace all my projects are coming through, I have started free classes (Kannada medium) at Aryasamaj Vishwesvara puram, (Hindi medium) at Indira Nagar and (English medium) at the office of Vedic Satya Sushama. All these classes are going on well that are attended by knowledgeable men and women. They are pleased to know the meanings of Veda Mantras and the philosophy lying behind them.

I am grateful to Mr. V.K. Veerappa, The Corporation Ex. Engineer (Rtd.) who has helped me in all my projects and has kindly allowed me to stay in his house and

conduct all my activities and classes without any rent. He has sacrificed a lot in his life. He started a school for the boys and girls from villages in the name of his beloved wife Late Mrs. Pramila Veerappa, which has now become a College in 11 years.

I love God and He loves me. It is He Who is guiding me and leading me on the right path after my beloved wife Sushama passed away on Feb. 25. 1994.

I have full faith in my Acharya Maharshi Dayananda Saraswati who showed me the way to explain the Veda Mantras, Upanishads, Gita and other Vedic Scriptures. I believe that all these scriptures are very much related to our day to day life and they should be presented to the human beings with a view to help them in solving the day to day problems. All these problems are nothing but the different forms of death. Once men and women are able to free themselves from these chains of death they will love "Mrityu" and embrace that loving Mother with all love & affection.

May God bless us all with clear vision, Happiness and Peace.

SATYAM

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The beloved brothers and sisters attending classes at Shri Soneji's house 23 Prosa, Irvine as well as the Satsang at SHRI MANDIR, San Diego.

Very many thanks for their love and affection. May God bless them with all happiness and peace.

SATYAM

OM

KATHOPANISHAD

This is the third in series of 11 authentic Upanishads. It was written by Rishi Katha, the pupil of Maharshi Vaishampayana. It belongs to Atharvaveda. The root **katha** means to **undergo sufferings**. Rishi Katha had undergone a great Tapas and endured sufferings for the upliftment of his Self. A wise person who wants to achieve perfection as soon as possible, does not wait for the sufferings produced by Karmas. Instead, he invites sufferings and undergoes them with happiness because he knows that the sooner he is freed from his previous Karmas the better it is for him. It becomes difficult for a man when he is suddenly and unexpectedly attacked by the miseries that he never foresaw or expected. He becomes so confused that, in the rush of getting rid of that suffering, he commits a number of other mistakes and inadvertently falls in the trap of other sins. Besides, these uncalled for miseries catch him unprepared and the result is that his mind is totally upset, he is bewildered, and all this situation makes him mentally weaker and such sufferings eat out his spirit and blood. On the other hand, a person who invites the miseries, is ready beforehand to face them, gets himself mentally prepared, and possesses all the means that bring him strength to win over those adversities. As he invites them only after having planned to face and conquer them in his own way, he is never confused, bewildered or disheartened. He comes out of the sufferings wiser than before while in the latter case the person comes out more confused and foolish. In the former case the person faces them with all happiness and enthusiasm because he is well aware that these sufferings have come to him only to cut the snares of sins. As he suffers more and more he is relieved to think that he is being freed from all his sins and will soon have the time to make further progress in the field of Dharma. The situations can be compared to the unwanted guests coming without notice or previous information and *compelling the bewildered and confused host to go through all the formalities for which he was not at all prepared*. This creates troubles for all the members of the family, as opposed to the noble guests that are invited by the host to be with them for a few days and enjoy the life. Similarly, they may even be compared to a person who is forced into a room and locked from outside against his wish creating thus all kinds of agonies and making him totally confused, compared to the person who goes into a room by himself and locks from inside avoiding the disturbances from the people outside, that gives him peace of mind, happiness and pleasure. The Rishis knew the importance of sufferings. They knew that they are friends and not foes, while for a common man they seem to be his enemies. They are friends because they are the only means to get rid of the previous Karmas. Sufferings are the only fire that can break the chains and fetters. Therefore, the Rishis invite them willingly and welcome them as benevolent guests. Rishi Katha also did the same thing and this undergoing of sufferings gave him the insight that enabled him to explain the real meaning of life through this fable of Nachiketa and Yama. Actually, through this imaginary story the Rishi has explained his own experiences and elaborated the subtle elements of life so vividly.

The word Nachiketa in the Upanishad means a person who does not know what he must, or one who has not been able to live in God and has not known about the Spiritual Abode that is so important for a man who wants to have the Eternal Bliss and Peace.

The story starts like this. There was a person called Vaajashravas who desired to achieve salvation. He had come to know that by performing Daanam (i.e., Giving out the things he possesses for the benefit of others) one could easily achieve it. He started giving out everything he had possessed. Actually, while doing Daanam, one should carefully select the things that are to be given out, throwing away the things which are rotten or not fit for any use. In the modern days it is totally opposite. Yes, they carefully analyze the things that are to be given, they select all those things that are not useful any more for them like rotten fruits, worn out clothes, repairable machines, etc., and give them out to priests, temples, social workers, organizations or missions. They keep all good things for themselves, and declare in public that they have donated valuable things and ask the priests to pray for their prosperity and recommend them to the Lord to bless them with all happiness and pleasure. What a bargain ! Even the Lord must be laughing to see these cheap ways found out by His dedicated devotees.

There are still wiser people. One lady brought me a good dish full of eatables. When I asked her what the purpose of this generosity was, she said, " I have performed a special Pooja of this food and I am giving it to you. You are like God to me." I was flattered and was pleased to be declared God, though I was not even a perfect man. "What was the Pooja for ?" I asked her. She said, "We are having all kinds of sufferings and pains in our family for a number of months. I asked a Pandit. He advised me that he would do a Pooja that would transfer all these pains to the food. Then, he said, 'Give this food to a person whom you love, when he eats it all those sufferings of yours will be transferred to his family and you will be freed from them.'" The lady who loved me, said further, "so, I have brought this delicious food for you, my dear, please eat it with your wife and children." "Why did you select me for this hospitality ?" I asked her. "Because the Pandit said that he could not digest it and I should give it to a person who practiced Yoga and had a good digestive power and good strength to endure these pains", the lady told me. "I know that.... you are a man of God and He will give you strength to undergo easily all these sufferings and they will not harm or hurt you." She added, " I had kept Rs. 101.00 in this plate, the Pandit took 100.00 and has left the balance for you to accept as Dakshina. Please help me and take this food for my benefit. Please pray for good health and long life for me and my family." Yes, the people like this lady think that God and His priest have a good strength to digest all such rotten foods ! Here in the present story Vaajashravas gave out all his cows including those who were so weak that they could not drink or eat any more, could give no milk, all the senses had grown weak and were totally useless. He should not have done that. He had a son whose name was Nachiketa who was ashamed to see what his learned father was doing. He said, "The people who give such useless things as donation do not go to the heaven but to the place which are called 'A-NANDA' void of peace, happiness and pleasure."

The child was right. According to Gita while making some donation of things or money one should be very careful about the following : 1) The place, time and person

should be proper; 2) he should not look out for the people who have helped him. Even if someone has harmed him in the past, but deserves donation he must be given, and 3) one should not aim at any result while making that donation, he should think that he is donating because it is his duty. Those who donate with some desire or to repay the good someone has done to them or with a desire that if they donate now to a person he will help them in the future, or donate with great difficulty or unwillingly without any love and reverence, their donation is not up to the mark. The donation made at an improper place and time or to an improper person with humiliation, without any love and respect, is not at all a good one. Also, one should be very careful about the things that are donated. Eating and drinking is also a kind of donation. We donate those things to our body and mind. We should not eat or drink anything that would harm our body or mind. Even while doing Pooja or Yajna we should use only good things and do it with good attitude, with love and devotion. Then only is that Pooja or Yajna successful.

When his father did not care for his good advice, he felt humiliated and was furious. He said with anger " Give me, too, to someone," and asked," To whom are you giving me away?" The father just ignored him. But Nachiketa was serious and kept asking him again and again. The father was annoyed with his impertinence and said," Go away, I am giving you to Yama (death)." In other words, he told him to go to hell. But that fellow took it seriously and went to Yama. The Upanishad is the gist of the discussions that went on between Nachiketa and Yama in the form of question and answer. It is a beautiful Upanishad taking a reader to the depth of the subject and explaining the subtle things of Dharma in such a way that a devotee can understand them easily and put them into practice.

While going he is thinking in himself " Am I fit for Yama ? Have I become old enough to meet death ? Yes, I am senior to some but there are others who are older than me and I just come in the middle. What has Yama to do with me ? Well, I shall ask him something. The man is a mortal being. How many people have gone to him before me and how many others will go after me ! Man is just like a harvest. It is ripe and gone at a particular time and again it grows when the time comes. Let me ask him whether there is a way that I may not come again!"

In this Upanishad Yama is the teacher. It has two meanings. Guru or teacher is called Yama because it is he who disciplines the pupil. What does a Guru do ? Does he carry the pupil to God ? No. He only guides and puts him on the path that goes towards God, channelizes his thoughts and efforts and that is why he is called Yama. With the help of a Guru a man becomes regular in every aspect, but it is for him to do further efforts in this regard. Second meaning is that the best Guru in the world is death. Had there been no death human beings would have no fear at all and would have taken to wrong path. It is the death penalty that gives a killer fear, because no one wants to die. The Upanishad will explain the death in detail later.

So, Nachiketa goes to the house of Yama, the teacher. But unfortunately, the teacher is not there. Nachiketa is so resolute that he stays there with vow that he will return only after meeting him. For 3 days he stayed there without food or drink. On the fourth day, the

Yama came and saw him at the door waiting for him. As and when Nachiketa saw him standing before him he told him, "O son of Vivaswaan, when a Braahmana - a person who is one with God and is working for Him, who is Vaishvaanara - has been engaged in the work of doing good to all - enters into any house the members of that house first of all bring water for him for washing hands, feet and face and drinking and so pacify him. So, Yama, please first bring some water for me." What a brave child ! Ordering the death to serve him! This is the courage one should achieve to deal with death, and this can be achieved when a man is totally innocent and has not committed any sin.

Yama said, " I know ! If a respectable and honorable Brahman dedicated to doing God's works stays at a house of an intelligent person without food and drink,, he destroys all his ambitions, expectations, all the goodness of a good company, sweet tongue, Yajnas and welfare works he has done, his children, cattle and everything. O honorable Atithi ! You are a godly person. I bow to you. You had been staying at my house for three days together without any food or drink. I am so sorry. I would request you to please ask me three boons so that I am not punished for not treating you as per Dharma and am blessed with peace and happiness."

Upanishad has beautifully explained the word "Atithi". Atithi means a person who is expected on any day. Atithi also means a person who goes all over preaching Dharma, working for God and guiding the children of God on the path of righteousness. He is a selfless person only doing good to all. He is one with Brahman and is always in peace and happiness. When a person becomes like that even the death bows to him and, while other common people are treated badly by death and are taken away crying and weeping in agony against their will, the Vaishvaanara or a righteous Atithi is honored by death and is welcomed by it.

Nachiketa is a child but possesses Divine Intellect. He is pleased with Yama and asks him the first of the three boons. He realizes that he had angered his father. He loved his father and cared for him like a good child should do. Therefore, as a dutiful loving son of his father he tells Yama, " Please bless me that my father who is very much annoyed becomes calm and loves me as before. May he not be mad at me any more and have full confidence in me. I want that when I go back home from here he must welcome me in loving words and hug me." Yama accepts his request and says, "I assure you that when you go back home your father will treat you with all love and affection. He will be pleased to see that you have been relieved from the clutches of death. He will be freed from worries and sleep well all the nights."

Then Nachiketa asks him the second award. He says, "In Svarga Loka there is no fear. The highest fear in the world is that of death. But in Svarga Loka you are not there and as such there is no question of fearing death. No one living in Svarga gets old. A person who goes to Svarga is relieved from the necessities of hunger and thirst. He is freed from all miseries and lives in happiness. The people who go there become immortal. I, too, want to go to that Svargaloka and enjoy as others do. I know that there is a "AGNI" that takes to that Svarga. You are fully conversant with that Agni. Please give me instructions and

practical training so I can attain to that Agni that will take me to that Svarga. I deserve to learn that Vidyaa because I have full faith in you And am sincerely interested in that field. This is what I want from you as the second boon."

Svarga is the stage of Spiritual attainment that takes the devotee towards "SVAH". Svah is another stage in the field of spiritual elevation that enables a soul to visualize the light that is nothing but God. Only an enlightened soul can SEE that Eternal Light. It means that to SEE that light the soul itself should change into a light. Only a Jyoti can be one with the Jyoti. Originally the soul is Jyoti but with the body that light is covered with the clouds of ignorance and passion. To regain that form of Jyoti one must practice Yoga that enables him to tear off those clouds, remove that enveloping darkness. Once that cover is gone the soul reaches the stage that is called "SVAH". Before that stage there is another one that is called Svah+Ga=Svarga. Nachiketa wants to know the way to attain that stage. As he says, it is an Agni that takes the soul towards that goal and the devoted child wants to know about that Agni.

God gives the following message in Yajurveda (2.25)

"ASYEI PRASTISHTA:YEI AGANMA SVAH SAM JYOTISHA:BHOOMA"

Meaning "Let us honor ourselves How shall we honor? What does it mean when we say ourselves ? It means that everyone should give respect to his own SELF. Are we not giving honor to our own selves ? Sorry, no. We are taking all the help from ourselves, we are using the SELF as a servant, as if he has been ordained by God to take this body to serve it. We are not giving any respect to it. How can we give that respect, then ? By giving it the importance it deserves. The SELF is called "Dehee" the owner of the body. We should practically give that position of honor to it. How can we do that ? By establishing it in the SELF and GOD. Now it is made to follow the mind, the Chittam, the senses. It is working for them, losing its own identity. Is it not pleased to be like that ? No. It is Chittam that is pleased and the soul is asked to pretend to be pleased with it. Actually, the soul is not very happy because it has no say in the actions of the body and the decisions of the mind. It is acting just like the grandparents in America are doing in the houses of their children as third class citizens without having a say in their domestic affairs. Just like they have to pretend to be very happy in their house just with the intention of not creating any sort of conflict or making the life of their children miserable, whom they have brought up with love and affection all their life, even so the soul lives in the body. If we want to give it real pleasure we must allow it to act as it thinks and plans. This kind of position of honor is called 'Pratishthaa'. The achievement of this position of the soul being in its own self is called 'YOGA' (TADA: DRASHTUH SVAROOPE AVASTHAANAM-Patanjala Yoga Darshanam, 1.3) The final achievement of the goal of life, i.e., Union with God, is also called YOGA.

The Mantra says - "to attain to that 'Pratishthaaa' let us allow the soul rise above all senses, mind and physical needs." The way of true life is - AAPTI - YAJNA - PRAAPTI -

YOGA - SAMAAPTI'. That is, one should first endeavor to collect all such things that are needed for a soul living in the body. It is called AAPTI. Then, it should sacrifice or give away one by one all those things it has collected and should become empty -SHOONYAM. This is called Yajna. The word 'SVAAHAA' uttered along with the offerings means this only. There are four words connected with Yajna - 'SHROUSHAT', 'VOUSHAT', 'SVAAHAA' and 'SVADHAA'. When a pupil listens to a Guru attentively and acts accordingly he is greeted by the word 'SHROUSHAT' - meaning 'listens well'. When a Guru explains a very difficult matter in such a way that all the doubts of the pupil are easily washed off, the pupil greets the Guru by the word 'VOUSHAT' (the short of this word 'VOW' is prevalent in English). When a person acts in his life selflessly and sacrifices everything for the sake of his children or others he does 'SAVAAHA'. And when a person establishes himself in the SELF he attains the stage of 'SVADHAA' THAT HAS BEEN NAMED IN THIS MANTRA AS PRATISHTHAA. To attain that stage one should go through Yajna and Svaahaa.

That is what God asks the souls in the following mantra from Atharva veda (19.71.1.)

**OM, STUTAA MAYAA VARADAA VEDAMAATAA
PRACHODAYANTAAM PAAVAMAANEE DVIJAANAAM. AAYUH PRAANAM
PRAJAAM PASHUM KEERTIM DRAVINAM BRAHMAVARCHASAM
MAHYAM DATTAVAA VRAJATA BRAHMALOKAM.**

The meaning of this Mantra in brief is : God tells His children, "I have given you the Vedas. They are your Spiritual Mother. She will guide you on the Spiritual Path you have to follow in your life. She is very sacred, pure and pious, and sanctifies all such people who are twice-born. (To take physical birth in the womb of a physical mother is the first birth, that every one must have according to the Karmas. When a person studies the Vedas and acts according to them he takes another birth in the womb of the Spiritual Mother - the Vedas. In the womb of the physical mother it is the body that is born while in the womb of the Spiritual Mother it is the Spirit that is born. Twice-borns are called DVIJA in Sanskrit.) The Mother inspires and guides those Dvijas on the right path. O My children, be twice-born. You will achieve a long, prosperous and successful life, vitality and spirit, good progeny, cattle, fame, physical, mental, intellectual and spiritual wealth, and spiritual dignity, splendor and glory. Then, give out all these things for ME. By sacrificing these things that you collect in you life, you will come to Me and become a member of My family that is called BRAHMALOKAM, where you will have Eternal Peace and Bliss."

Giving away or sacrificing all the things one collects in his life is called Yajna. (The Vedas never prevent one from collecting things. What will he give away if he does not collect ? But he should collect them only to give for the benefit of others.) This Yajna will bring him spiritual advancement and elevation that is called PRAAPTI = PRA+AAPTI. (For Spiritual advancement Savaahaa or Yajna is very essential. A steam engine does not move forward if it does not release the steam it has collected through the proper channel.) This Praapti establishes a soul in itself, makes it the owner, and brings it 'Pratishtha'. When this

is followed by YOGA it takes him to SAMAAPTI=SAM+AAPTI i.e., attainment of Oneness, the Union with Father, the Supreme Being. That is the end, period.

That is what the Yajurveda says, "Let us first achieve Pratishtha. Then let us try to achieve SVAH. Svah is nothing but PRAAPTI. Then, let us become one with that Parama Jyothi- The Supreme Light." To become one with that Light is SAMAAPTI.

The one that takes us to that stage of SVAH is called SVARGA. The scriptures say, "SVARGAKAAMO YAJETA." That is, one who wants to attain to SVAH must perform Yajna. It does not mean, as some scholars have misinterpreted, that the one who wants to go to heaven (an imaginary particular place in space) should perform Yajna. Some people have even said that "when a person worships an idol, God comes from heaven and sits in that stone and through it showers blessings on all the devotees." Let me ask them. Does God exist at one place? Is HE not Omnipresent? If HE is made to leave heaven to enter into the idol, does it not become empty? Who will be ruling over the world then? Different devotees worship different idols in different temples and home-shrines at the same time. What happens to God then? Where does HE go? Are there a number of Gods? If there is only One as they sincerely believe, how does HE manage to enter into all idols simultaneously? Does HE divide Himself? Then, why should HE come into idol to bless the devotees? Is HE not already existing in them? Is HE not able to bless them otherwise? Must HE have an Agent? Then, what is the difference between what we believe and what the Christians and Muslims do? Their God, too, lives in heaven. The only difference is that in their faiths HE comes to bless the devotees through a man, while in ours HE comes through an idol. Besides they say that once the worship is done the priest asks HIM to return to the heaven where he came from. It would, perhaps, have been better had the devotees with the priest prayed to HIM not to go away and stay with them and inside them always helping, guiding and mending them whenever they went wrong. But, perhaps they do not want to pray to HIM to do like that, because they do not want HIM to interfere with their day to day affairs that are against HIS injunctions. Because HE will never allow them to enjoy the worldly pleasure in the way they like. That is also the reason why the children do not want to have their elders with them because they will always be supervising them and will not let them go against Dharma. No. This is all wrong. There is no particular place called heaven. SVARGA means the stage from where we proceed towards SVAH. The Yajna is the means to achieve it.

Now, what is Yajna? This Yajna has been discussed in detail in the book "HOW TO BEFRIEND GOD" (published by the Vedic University of America). Here we shall discuss the same very briefly.

In Mundaka Upanishad the Rishi has condemned the concept of the Yajnas where outward actions and rituals are given more importance. Here is the gist of the Shlokas (Mundaka 1.Shlokas 7-11): "The Yajnas in which outward Karmas are given more importance than the substance of Yajna are like weak and rotten boats that will not take the performers across the ocean of the world. Those who take them to be the best means for attaining salvation are ignorant and they will enter into the lives again and again and go

through old ages and deaths (7). Drowned in the ocean of ignorance, such fellows think themselves to be great Pundits and wisest men in the world. But actually, they are like the blind led by the blind. (8). They are sick with Raaga-Kaalushya, the defect of attachment, and though they think that by performing that routine Yajna they have done a good job and finished their duty towards God and themselves, they are far from the objective and instead of elevating their souls, are bringing them down (9). Those who think that there is nothing better than these routine Yajnas and they will go to heaven, actually fail in their endeavors, only touch the surface of heaven and then take the very human birth or even a worse one if they have committed sins along with Yajna. (10). Those who live in the jungles, leading a life of austerity, devotion and peacefulness are freed from all sins, become immortal and reach the stage where they meet the Immortal Parama Purusha - the Supreme Being (11)."

The stage explained by the last Shloka is 'SVARGA'. Only he who know the substance of Yajna and assimilates it as a part of his life is able to reach that stage. What is that substance ? The Upanishad says, "Offer Truth in the fire of Shraddhaa." First we should light the fire of Shraddhaa. Shraddhaa means the power that enables a person to follow the Truth in his life and find the Ultimate Truth, i.e., Brahman. All these things that are used in Yajna carry some spiritual meaning. The fire, as already explained, is that of Shraddhaa, the Jyoti in it is nothing but Brahman. How do we produce fire ? Either we light a lamp and with the help of it kindle fire to be placed in the Kunda or we bring fire from a house of a Brahmana who keeps it ever burning in his house. That is called DHAARAAGNI. It means that we should light the Jyoti of Knowledge in ourselves by practicing Swaadhyaya and with that Jyoti we should kindle the fire of Shraddhaa. No doubt, the more we read the scriptures the more we develop Shraddhaa in God. Or, if we do not have that intellect that enables us to understand the scriptures on our own, we should go to a Guru who truly belongs to Brahman and who has that Jyoti ever burning in his SELF. Let us take his refuge, serve him and have a spark of that fire in him, bring it with us and light our own fire of Shraddhaa. But before we go to light the fire we must have a good Havana- Kunda or Vedi. The best Vedi is the one that is dug in the ground. Our CHITTAM is the ground. We should dig it and take out the earth of Ajnaana (ignorance) and throw it away. The pit is dug in such a way that the base is one quarter the size of the top area. This shape of the Kunda enables the fire to burn well and spread the smell and other substances of the materials offered in the Holy fire. This means that the spirit of giving out whatever we earn in the form of Knowledge or wealth should be four times more than that of collecting them. This makes us a man of sacrifice. Then, this Kunda has three Mekhalas outside. They are just like three steps. The first one on the ground is BHOOH or MANAS, second one is BHUVAH or VIJNAANAM and the third one is SVAH or AANANDAM. It means that the spiritual Vedi on the ground of Chittam consists of 3 Mekhalas made of Resolve, Spiritual Science and Bliss. The Vedi or Kunda itself is made of bricks that are laid down in a planned manner. The number of bricks differ according to the numbers of offerings we have to make in the fire. The bricks represent Thoughts in spiritualism. We should collect good and benevolent thoughts from every corner, book and being. The Rishis have been wise enough to collect very useful thoughts from the forms and actions of the animals. All these Yogasanas and methods of Pranayama have been adopted from the animals and birds. Having collected those bricks of

thoughts, we must arrange them in a particular way that would benefit our spiritual constitution, our mind and intellect. It is not easy to collect and arrange the thoughts. Many a time we collect such thoughts that are not only unuseful but also harmful for us. Therefore, we should be very careful in this aspect. To construct a building of life that is suitable for the soul to live and grow in is far more complicated than constructing a material building. These thoughts are called "DHENU" in Yajurveda. Just as we obtain milk by milching a cow, even so, we collect thoughts by mulching the words and Mantras of the scriptures and Vedas. Having constructed a Vedi, we should light the fire of Shraddhaa in it with the help of Samits or woods that catch fire easily and burn without creating any harassment. What are these Samits? They are the words from various scriptures, friends, books, teachers and other sources. The scriptures say, "Collect only those Samits for Yajna that are pure, not mixed with dirt, not eaten by worms and are from good trees that do not give sparks when they burn. " The words too, should have the same qualities. We should collect only good words. Bad words spew sparks that destroy not only minds of the people but also families. We should not collect words that teach us jealousy, anger, greed, hatred, attachment and other bad habits and emotions. Bad words kindle bad thoughts while good words kindle good thoughts. We should give more importance to the words that create three valuable things in us - Truth, Resolve and Study (SATYA, SANKALPA and SVAADHYAAYA). That is what is represented by the three special offerings of Samit.

During big Yajnas the priests raise a Yupa, a wooden pole to which the animals are tied. Later in the medieval ages they started sacrificing animals in Yajna. That was wrong. No scripture ordains giving animal sacrifice in Yajna. Actually, another name for Yajna is 'ADHVARA' meaning void of violence. The true meaning of animal-sacrifice is that we should sacrifice all the bad habits and emotions in the fire of Shraaddhaa. These emotions must be tied to the Yupa of ABHYAASA or practice. That again means that the bad habits and emotions are to be subdued and eventually destroyed only by practice. We offer Ghee (melted butter) in fire. This offering of Ghee not only intensifies the fire but is transformed by the fire into small nutritious molecules that become medicinal and help the performers as well as other people attending that Yajna. According to Yajurveda " These molecules so spread by the fire go up and create moisture in the dry air. The moisture condenses the air that changes into clouds and eventually produces rains." Thus, Yajurveda supports Gita that says " YAJNAAT BHAVATI PARJANYAH (Yajna produces rains)."

Now the scientists have found out the way to condense the air by spraying Silver Nitrate on white clouds from airplanes. What scientists are doing now was done by the Rishis thousands of years ago with the help of Yajna, just sitting on the ground, chanting Mantras and performing great Yajnas without incurring the great expenses involved in the modern scientific methods of seeding clouds. Just like material Ghee produces rains, even so, the spiritual Ghee produces spiritual rains that are called 'Dharmamegha' (the clouds of Dharma). Let us see how it is done.

The material Ghee is produced by processing into the butter the milk that is obtained by milching a cow. The Message of God or His word (it is of no surprise that Christ, too,

says in the Bible that he has come to spread "God's Word" because he had learnt the Vedas in India) in the form of the Vedas is called "BRAHMANO GOUH" the cow of Brahman.. Just like a cow has four udders, the Vedas, too, have four udders, namely Rig, Yajuh, Saama and Atharva. Each and every Mantra and its words are milched and the milk of Knowledge is obtained. This Knowledge, (milk) then, is heated in the fire of the struggles of household life. When a person starts following Dharma he encounters a number of difficulties. The difficulties and problems are nothing but fire. When the knowledge is heated in the fire of actions, whether the person succeeds or fails, he obtains a developed knowledge. Just like the hot milk is set away to cool down before it is curdled, the person sits down in a peaceful atmosphere or in meditation to do Mananam on the developed knowledge. That is the process of cooling down the spiritual milk. The milk of knowledge so cooled down is called 'ANUBHAVA' or experience. This milk of experience is curdled with a small portion of the spiritual Yogurt, Bhakti (Devotion). The mixture is kept in the warm atmosphere of Love for God. That changes into the Yogurt. This mixture of Jnaana, Karma and Bhakti (Knowledge, Action and Devotion), called DHEE, is now churned with a shaft. The spiritual shaft, MANAS, is tied with two strings of Abhyaasa and Vairaagya (practice and detachment). When we churn the mixture (DHEE) with the help of these strings we obtain butter, called MEDHAA. Dhee makes a man an ideal parent while Medhaa makes a person Deva (Godly person) or Muni. The butter is then heated on the fire of Tapas. The fire of Tapas changes MEDHAA into PRAJNAA. This is the spiritual Ghee that we have to offer in the Holy Fire of Shraddhaa. Shraddhaa transforms that Ghee into small molecules, that create moisture in the air of emotions inside and the spiritual Thoughts, called Marut, are condensed into clouds, called Dharma. That Dharma so created produces Spiritual Rains of Eternal Peace, Happiness and Bliss. The soul that is drenched in this Spiritual Rain becomes a Rishi. This is the result of Dharmamegha Samaadhi explained in "Patanjala Yogadarshanam" (Keivalypaada, Sootra No. 29.) It is this Dharmamegha Samaadhi that frees a soul from Klesha (sufferings) and Karma (TATAH KLESHAKARMANIVRITTIH). The soul, then becomes one with the Supreme Power. In other words, he attains MOKSHA, the final goal of life and "NA CHA PUNARAAVARTATE, NA CHA PUNARAAVARTATE" never takes birth in the world. See, how Yajna takes a soul on the path of Yoga and helps it attain Eternal Bliss.

In this Spiritual Yajna the soul becomes Yajamaana or Hotaa, Manas becomes Adhvaryu (the one who makes arrangements for Yajna and cares for the materials required time to time), Praana becomes Udgaataa (the reciter of the Mantras) and God becomes Brahmaa, the Supervisor (who never speaks but guides the Yajamaana and others just by handsignals). What a beautiful Yajna ! Let us perform this Yajna daily. Only this kind of yajna takes a soul towards SVARGA. That is what is meant when the scriptures say "SVARGAKAAMO YAJETA".

In Yajna the performers give the offerings of Ghee and Madhu (honey). The nectar collected by bees from each and every flower is called honey. When the soul does Svaadhyaya regularly it collects not only knowledge but intellectual and mental happiness, too. This is called Madhu. We offer this, too in the Spiritual Yajna.

The Hindus are given Madhupaka on special occasions for eating. This is a mixture of yogurt, ghee and honey. This material Madhuparka strengthens body, brain and mind. The Spiritual Madhuparka is obtained by mixing Dhee, Prajnaa and Aanandam. If we eat it daily it will help us elevate our soul and make us spiritually healthy. The flowers are blessings from God that inspire the people to blossom like them and spread a spiritual beauty and sweet smell with their presence, thoughts, words and actions... The fruits represent the blessings of God to always succeed in all attempts. The rice grains called Akshatam tell us to have mind that has no spiritual injury or deficiency. The coconut tells us to be hard from outside but tender and sweet from inside. The ability of a coconut tree is that it draws only sweetness from the saline water of the ocean, besides which it grows. Thus, the coconut gives us another message 'draw only sweetness from the words and surroundings though they are not sweet, 'Also the coconut is a special symbol of Yajna. Each and every part of that tree is used by the people for some purpose or other. The cow among animals and the coconut among trees have the accomplished utility. And both of them inspire human beings to develop in such a way that they, too, are considered all useful like themselves. They challenge humanity to perform Yajna as they do. Are we ready to accept the challenge ?

The spiritual fire used for performing the Spiritual Yajna has been called in Katha Upanishad as 'Svargya Agni'. It is this fire that takes a soul to Svarga. What is Svarga ? It has already been explained that is it not a name of any particular place in heaven. Here is a Yajurveda Mantra :

**OM, UDVAAYAM TAMSASPARI SVAH PASHYANTA UTTARAM. DEVAM
DEVATRAA SOORYYAMAGANMA JYOTIRUTTAMAM.**

There are three levels of a man's spiritual elevation. First is 'UT'. When a soul rises above the Tamas level -i.e., is devoid of the worldly passions, pleasures and the emotions of ego, jealousy, anger, greed, etc., he is said to have attained the level of 'UT'. When a soul reaches that level it is able to perceive 'SVAH'. Svah is the starting point of the Eternal Bliss and Peace. The border of the Regime of Jyoti starts from here. This level is called 'UTTARAM'. When a soul reaches this level it is able to elevate further to attain Jyoti, the Supreme Light. When it attains that Jyoti and becomes one with it, it reaches the third level called 'UTTAMAM."

Mahatma Buddha was wrong to declare that "SARVAM DUHKHAM -i.e., this world is nothing but a place of miseries and sufferings. " Because this world is created by the Supreme Being that is ANANDA- All Bliss. As Maharshi Dayananda says, " An All Blissful Being will only create a world that is full of pleasures and happiness." This world is not a prison where an erring soul is thrown for undergoing punishments. It is, rather, a training school where a soul is trained for improving itself in the atmosphere of entertainments and austerity. If a child curses its parents for having sent him to a school (may be, because he is being given punishments for not following the rules) who is to blame, the parents, school or the child ? God does not want to give us punishments. He does not even interfere in these

matters. He has made a Universal Law. It is the Law that works when a man goes on a wrong path. So, it is the Karma of a man, and not God, that causes him to suffer. Similarly, Buddha was wrong when he declared that "We do not know where the life comes from or where it goes to after it is extinguished." According to the Rishis "The life is a circle. (EVAM PRAVARTITAM CHAKRAM - Gita). Just as the Universe is like a circle where everything moves on a circular line of which one can find neither beginning nor an end, life, too, is a circle. Though we can not say when it started or when it will end, we are sure that it started from Brahman and will end when it will be one with Brahman. These births and deaths are just the segments or portions of that big circle. So, our aim is to be one with that JYOTI.

The last point of 'UT', the first level where the Highway of Materialism joins the single Freeway of Spiritualism that takes us to the last point of achievement is called Svarga. One thing must be understood. This Freeway has a number of exits. They allure a traveller to rest for a while and then proceed. Many a time the traveler is lost in the labyrinths of all these ways. Once he is lost it takes a long time to re-enter the freeway, because he has to start again from the very beginning. The fire that takes a soul to that Svarga is called 'SVARGYA AGNI'. This is also called 'ADHYAATMA-YOGAAGNI'. As the Yamacharya describes this Agni is the combination of three spiritual fires- namely, 'JNAANAYOGA', 'KARMAYOGA' and 'BHAKTIYOGA' or in general terms the fires of Knowledge, Action and Devotion. The Knowledge is earned in the first Ashrama called Brahmacharya. BRAHMA-CHAAREE means a soul that has pledged to move on the path that takes it to Brahman. In this Ashrama a child is given training in how to control Kaama - all kinds of worldly desires including sex. He is trained on the path of celibacy. He is led on such a path that, even without knowledge, his Pituitary gland becomes very strong and powerful. It is called Master Gland. The scientists can not explore much about it because it is concerned mainly with Yoga and spiritualism of which they have very little knowledge. Here are some excerpts from the book 'FOOD IS YOUR BEST MEDICINE' by Henry G. Bieler. M.D. (Published in 1965 by Random House, New York):

"THE PITUITARY : THE MASTER GLAND. Even today we don't know much about the working of the pituitary; and its complexity is such that in the labyrinths of this tiny half-inch gland, the most skilled endocrinologists lose their way. And although they may not know fully " what makes it tick", they still regard it as marvelous... Shaped like a cherry hanging on a stem, the pituitary is situated inside the skull at the base of the brain; it rests in a small bony cave..... It is divided into three parts. The anterior portion discharges its secretion into the blood stream. This Hormone probably.... (2) Determines the degree of intelligence and higher cortical activity; (3) In a manner not wholly understood at present, controls the sex function."

This is the gland that spiritualists call the 'third eye'. It is in a cave (GUHAAHITAM GAHVARESHTHAM PURAANAM-Upanishad.) and is where Manas lives. It is where the soul stays during dreams (SVAPNASTHAANAM) and is activated in Dhyaanam. This is the gland which, when awakened by Yoga, helps the soul having clear and spiritual vision.

A man whose pituitary gland is strong and healthy becomes foresighted. It is really a marvelous master gland. It is the seat of Saraswati. May be, it controls our birth and death, too. In Brahmacharya a person is trained by practice to develop this gland physically, mentally and spiritually. In this Ashrama a man is trained to become 'YAJNA'. We shall discuss more about this gland and its spiritual significance in our book 'SANDHYA - THE VEDIC MEDITATION' (soon to be published by the Vedic University of America).

The second Agni is 'KARMA'. This Karmayoga is developed in Grihastha and that trains a person in Tyaagam - sacrifice.

The third Agni is 'BHAKTI', and Bhaktiyoga is developed in Vaanaprastha - Sannyasa. Vaanaprastha is the Primer for Sannyasa. Here the person prepares himself for Sannyasa. He reviews his successes and failures, recollects whatever he had learnt in Brahmacharya, energizes it with the experiences gained in Grihastha, collects all that is good discarding that is not useful for his soul, prepares himself to start on a long journey called 'SVARGA' that he is to perform alone only by himself. He trains himself to detach from all his relatives, friends and foes as this long journey can not be undertaken while loaded with all these worldly burdens. He adopts the ways that would enlighten him further keeping himself busy only in Svaadhyaya and Pravachana. Just as an airplane stops and activates itself before the final take off, waits for the clearance from the control tower, similarly, the soul waits for the clearance from God and prepares itself for a big take-off. The beginning of this flight is Sannyasa and it ends when the soul rises beyond the reach of the worldly people by discarding his material body as high in the space as he can. He knows that the higher he goes the longer he will have a vacation from rebirth. This is called Svarga. That is what Yamacharya means when he says "This Agni is the combination of three fires, there are three means to light them and involves three kinds of Karmas." Just as the people in the world bring Agni from a Brahmana's house and kindle the fire in their Havankunds, this Spiritual Agni is obtained from God, the Brahman (BRAHMAJAJNAM). How can we obtain it ? By knowing HIM who is the embodiment of all divine qualities and is the only Being worthy to be worshipped. We should Know Him and submit to Him completely.

Yamacharya further says " I wish to award you with a great honor. From now on this Agni will be known by your name and will be called Naachiketa Agni."

What does he want to say ? He wants to explain to us as to how a man can know that he has been able to obtain that Agni from Brahman and kindle it in his Aatman. This Agni burns ego. The more the Agni burns, the more a man realizes how little he knows. Here is a beautiful Shloka by Bhartrihari :

**YADAA KINCHITJNOHAM DVIPA IVA MADAANDHAH SAMABHAVAM.
TADAA SARVAJNOSMEETYABHAVADAVALIPTAM MAMA MANAH.
YADAA KINCHIT KINCHIT BUDHAJANASAKAASHAADAVAGATAM
TADAA MOORKHOSMEETI JVARA IVA MADO ME VYAPAGATAH.**

"When I had a very little knowledge, my mind was filled with ego and I boasted to be a Sarvajna i.e., knowing everything, and behaved like an elephant blind with arrogance... But

when I started to obtain little by little more knowledge from the scholars, my arrogance disappeared like a fever."

The Upanishad says "one who says that he knows everything, doesn't know anything, while he who realizes that he knows nothing, knows everything." So, Yamacharya means that here is the test for a man to know whether he really 'knows or not'. When he realizes that he is Nachiketa - i.e., does not know anything, that his pot is still empty and he must try to get it filled by the more true knowledge, he should know that the Spiritual Agni is burning in him. Those people who think that they have all the knowledge they require to attain Moksham and do not need any more from any person, must realize that there is not Agni at all burning in their soul.

Yamacharya grants him one more thing - SRINKAA. (ANEKAROOPAAM SRINKAAM GRIHAANA). 'Srinkaa' means a garland or chain. It is a bondage. When the subtle body is bound it becomes a garland for the soul. This is also called 'Paasha' - a snare. There are two kinds of Paashas - Yajniya and Ayajniya. Yajniya Paasha is the one that makes a person Yajniya - pure and pious. Ayajniya is the one that makes a person Ayajniya - not worthy of attaining God. Here in this Upanishad Yajniya Paasha has been called 'Srinkaa' and Ayajniya Paasha is called 'Vittamayee Srinkaa'.

Every one that wants to make some spiritual progress must bind himself with one or another bondage. That is called to take VRATAM. Suppose a man comes and asks me to go to his house to perform a Pooja and I accept his invitation. By doing so I have bound myself with a pledge or promise. I shall not be free from that bondage until I go to his house and perform that Pooja. When I accept an offer I bind myself and when I fulfill my promise I release myself. This act of binding and releasing goes on for our entire life. Actually, the life is nothing but this act of binding and releasing oneself which is necessary because without this the soul would not progress. Just as we bind a top with a string and then release it and cause it to spin, we must bind and release the soul. This action moves the soul onwards. If I promise good things and fulfill them they take my soul on the path of spiritual elevation. Promising wrong things and fulfilling them would take it on a path of downfall. Also, giving one's word and then ignoring, postponing or cancelling it for some false excuses causes the downfall for a soul. Similarly, when a person fulfills a promise unwillingly or under a compulsion, even though a good one, it causes his downfall because that promise creates all kinds of tensions and bad taste in him. Therefore, one must be very careful while giving his word to some one. If a person has time to help some one he must oblige him and promise to work for him. It is his duty. If he does not have time he may express his inability to help him very politely. That would not affect his soul at all. So, here Yamacharya is giving him a Srinkaa that would help him in going towards Svah. These bondages are of various kinds and varieties and we should be very selective while accepting them. Sometimes we may be presented with an offer that looks very alluring. We should weigh it spiritually before we accept it. The offers that have an outward shine may take our souls on wrong path. They are called Vittamayee Srinkaa and we should avoid them and reject them outright just like Nachiketa did.

A person who selects books and words before milking them for the knowledge, concentrates on a few that he thinks will suit his spiritual constitution, collects and lays them down in a planned way preparing a beautiful and strong infrastructure of the principles of his life and then applies those principles into his practice pushes the snares of death away (SAMRITYUPAASHAM PURATAH PRANODYA). As God says in Atharvaveda "The death is assured at the very time when a soul bears a body and comes in the world," just as a product coming out of the factory must bear the date of expiration. The span of life is decided and fixed according to his Karma and this fixation is not done in the terms of human months or years. With God or His Universal Law, certainly these human years or months do not exist and that is why He is called 'AKAALA'. The span of life is fixed in the terms of the Universal law and chances are there that period may either be shortened or lengthened. That is based on how a man lives that life-span. One may consume that life in very short period by adhering to the ways that eat out the spirit and exhaust the working of this marvelous machinery - the body. He may also lengthen that span by adopting the Yogic methods. For example, a person gets a monthly salary that is fixed but he may consume it either in a few days or in a month or more. The amount is fixed. It is the period of consumption that can be increased or decreased. Similarly, the death is fixed. There is no untimely death. If we say that God has taken away a person too soon, the blame goes to God and He becomes partial which is totally wrong. God is never partial to anybody. So, as Yamacharya says, "If one adopts a well planned spiritual life he is able to push the snares of the death away." This means that a person with this Knowledge and Practice will be able to consume that fixed period of life in many more years than a common man will do without them.

Let us examine this statement further. What Yamacharya means is that the death remains at a point far away but it spreads its vast net in such a way that a person starts going towards it years earlier. For example, when a person starts drinking coffee he is caught in one of the threads of that net, then if he adds wine in his drinking habits he is caught in another thread, then he may add many more habits like smoking, eating meat, taking too much of sugar, starch, spices, etc., With every such habit he is involuntarily allowing himself to be caught in more threads of that net. These threads become snares for him. This net contains a number of threads that ensnare a person who is not awakened physically, mentally or spiritually. The emotions like anger, greed, hatred, jealousy, attachment, desires or urges, etc., are all very strong threads and once caught they do not leave him. Thus, if a person is to die in his 80th year, the death starts working on him and entangles him in its threads years before. When a man adopts the righteous path, studies good books and scriptures and has the information about all these bad things, he does not allow himself to be caught in the tiny invisible threads of the net stretched by death and thus he pushes it aside.

God explains it in a more beautiful way. He says in Atharvaveda : "You are, usually, destined to meet the death that is ahead of you. Act in such a way in your life that, instead of her going ahead, spreading her net to ensnare you and compelling you to follow her, you overtake her, ask her to follow you and come to you only when you allow. That will be the best kind of death." Yes, that is the way followed by all great men and Rishis. They were

never victims of death, as we common people are. When death is ahead she is very haughty, furious and acts like a tough mistress, because she knows that the man following her is a weak person, far inferior. She deals with him just as a strong wife does with a weak-minded and inferior husband. However, when she is compelled to follow, she realizes the merit of the person, respects him as he belongs not to the world but to God Who is her Master, too, and deals with him like a loving Mother.

How do I know whether or not I have overtaken the death ? When I no longer fear death but welcome and invite her just as the brave people and heroes have been doing all these years; when I am not depressed by being alone but keep myself busy with studying scriptures, doing some social work or writing books that not only keep me heavily engaged but also give impetus to my soul; when, instead of hating, I wish for the solitude that gives me a calm and quiet atmosphere; when I love the things like meditation, Yajna, Yoga, Religious congregations and other spiritual methods of keeping myself alert and happy from within instead of craving for the parties and other worldly enjoyments that waste my time, energy and spirit; and when sufferings, disturbances, obligations and other bad emotions stop victimizing me, I should know that the death is following me and is not ahead of me.

When we say that the Sannyasa is the Svargaloka that leads towards Svah, and the person there does not have any sufferings or miseries, it certainly means that Grihastha is not what we mean it to be today. Grihastha is meant to cut the threads of the death-net one by one and push the death away or take over it. Grihastha is not for being entangled in those threads and being overpowered by death. This changes the whole concept of marriage and married life. The married life of today is totally wrong. It leads to Naraka rather than to Svarga. By the time one completes Grihastha he should know all the subtleties of life, rise from an animal way of living and proceed towards Svarga by Shedding of all the liabilities. Then only what the Upanishad says will be true By the time he reaches the stage of Sanyaasa he must rise above all sufferings and should live in an atmosphere of peace and happiness.

THIRD BOON

Here is the third boon asked for by Nachiketa :

"When a person dies others are sketpic about the existence of the soul. Some say it is there, while others say it is not. I want to be sure and wish to know about it from you."

Before Yamacharya gives an answer, he wants to distract Nachiketa and test him to ensure that he is really worthy of having that Knowledge. Here briefly is the beautiful conversation between them.

Yama : "My dear Nachiketa, even great scholars have been having doubts and holding discussions about it. It is not an easy thing to know or understand. It is a very subtle aspect. Leave this discussion. Just be merry. Tell me what all worldly enjoyments you want to have. I shall fulfill all your desires. Do not ask me about death, please."

Nachiketa: "All these things you have offered for merry making and enjoyment, respected sir, are just very transitory. They are only for a few days. Also, these things do not give any energy but instead drain out the spirit and energy of the persons. As far as being merry and happy is concerned, even the whole life seems to be very short for such indulgences and then, what about these means of worldly enjoyments ? You ride them and keep them under your control. They dance to your tunes. The day you want to recall them, you do so. Suppose I accept all these offers, how will I be able to enjoy them if you close my eyes for ever ? No. A man can never be satisfied with this worldly wealth. Earning money is not the real gain. We actually gain when we SEE and UNDERSTAND you. Dear sir, having once developed friendship with people who are ageless and deathless, which fool would like to indulge in a long life having sex, wealth and other enjoyments, knowing that all these things are not eternal and will stop once you wish them to."

Yamacharya: "Bravo, Nachiketa, dear child, I am proud of you. I am pleased to hear all these things from you. Then listen. There are two kinds of path : One is called 'SHREYAS' and the other is called 'PREYAS'. Both have different objects and purposes, both of them bind the man. He who adopts Shreyas, attains to a good object, while one who takes to Preyas faces downfall. It is only a Dheera who adopts Shreyas, Preyas is preferred by the fool who is a coward and wants only to lead his life in a leisurely way. As to you, dear Nachiketa, I am glad to see that you have preferred Shreyas to Preyas. You have denied being bound by the chains of worldly wealth that usually entangle most of the people."

Shreyas is the path that enables a man to have a better life and eventually leads to Moksham. This, too, binds a person, but this binding is voluntary, accepted knowingly by the man himself. This chain binds the subtle body and sets the soul free to discipline the senses and mind to work for his spiritual prosperity. Preyas is a chain that binds the soul and enslaves it to the subtle body and thus eventually creates downfall for the soul. Shreyas may be described as 'Going upstream' and Preyas as going 'downstream'. These two paths have been explained in detail in the book 'KNOW YOUR RELIGION, Part 2.' published by the University. Going downstream is very easy. Just leave the craft in the current, do not attempt anything and leave the current to take it wherever it wants. That is the way the people generally adopt. For them not attempting to better themselves is in itself a relief. When they are warned of the future, they say " Who has seen God or Moksha ? It is foolishness to give up the pleasure at hand for the sake of the happiness in the future that nobody has seen." They do not wish to know that being dependent on the current itself is a great risk as it may carry them to some unknown place down. On the path of Shreyas, the present may be full of hardships (a person who knows that the success is waiting for him does enjoy those hardships, just as a mother expecting a beautiful child that will give her all happiness enjoys the labour pains), but the future is certainly full of happiness and bliss. If he continuously attempts he may even attain a state where there is no hardship or suffering at all, and he will enjoy endless Bliss.

'DHEERA' is a person who possesses patience, wisdom, courage and the power endurance. This is also called 'Dhriti', the first of the ten essential parts of Dharma as per of

Manu. Following the path of Dharma is not an easy task. It requires courage, patience and contentment. The path of Dharma is the path of Shreyas. The path of Preyas is that of Adharma and Tamas.

Yamacharya, while praising Nachiketa for his patience, contentment, courage and other noble qualities, gives a beautiful message for humanity in next few Shlokas. Here is the gist of those beautiful Shlokas. The first number represents the chapter and the second the Sholoka.

2.4. "There are two kinds of knowledge - one is called AVIDYAA and the other one VIDYAA." Avidyaa here means the same as it does in Easha and Mundaka Upanishads. Avidyaa in these Upanishads does not mean ignorance. (For detailed analysis please see 'EASHOPANISHAD and WIN THE BATTLE OF LIFE' published by the University). The Mundaka Upanishad states "There are two kinds of knowledge - Aparaa and Paraa. Aparaa Vidya includes all the four Vedas and the six Vedaangaas. Paraa is the knowledge with the help of which that AKSHARAM- Immortal God is realized and achieved." Aparaa Vidya is learnt through the intellect or Buddhi. It is the brain that mainly works in learning Avidyaa. Aparaa Vidya contains both kinds of informations - one that helps a man to prosper in the world and the other that guides a person towards spiritualism. That is what Eashopahnishad says- "With the help of Avidyaa a person gets across the mortal world." Aparaa vidya helps a person to achieve Abhyudaya - worldly progress and prosperity. He succeeds in spending a beautiful life, freeing himself from all the worldly responsibilities and getting across the River of Death in a very peaceful manner, because Aparaa Vidya eventually makes a man SAATTVIKA. He rises above Tamas and Rajas and places himself in Sattva. If an education does not bring even this much of success in life it is not a Vidya at all. This modern education is totally hopeless and senseless. It does help a person to have all the information about how to make money (whether by deceit and fraud it does not bother) but it does not tell him how to come up in the field of morality and ethics. Modern Western Educationists are now beginning to realize that it has failed to train a person in the humanities. Instead of taking a person towards spiritualism or enabling him to rise above Tamas, it has taken him down. It has helped in thickening the darkness of ignorance in person. If we really want to solve the problems of the world today we must think of reforming the education system and overhaul it from the roots. We are satisfied to call this education that makes a man more selfish, violent, cruel, arrogant, self-centered, negligent about his moral responsibilities, totally corrupt, sensuous and unscrupulous, Vidya ! What an irony !! This does not come in the category even of Avidyaa, by the standards fixed by the Upanishads,.

Once a person reaches the stage of Sattva with the help of Avidyaa, he should think of rising still higher and becoming GUNAATEETA = beyond the three Gunas. All these three Gunas belong to the gross and subtle bodies. They do not belong to the Aatman - the pure soul freed from these bodies. When It is said that one should go beyond these Gunas, It necessarily means that one should reach the stage where he is above both of these bodies and firm in his own soul. That is what Bhagavaan Krishna says in Geetaa- " All these Vedas explain the topics that are related to this world formed of three Gunas and ask you to free your own Self from them. They also guide you to achieve that object. So, Arjuna ! listen to

those Vedas. Take guidance from them. Free yourself from all the three Gunas. Once you are free from Dvandvas, are firm in your own Self that is Eternal Sattva, are able not to care for your worldly prosperity and happiness, you are certainly set in your Self and you are Aatmavaan - i.e., nothing but the Self." This stage is brought on by Avidyaa. Once a person attains to this stage, his independent SELF moves forward. The soul existing in body and mind accomplishes its physical journey through Avidyaa, while the independent soul performs its spiritual journey through Vidya; just as a bus or car takes a pilgrim only to the foot of Mount Kailash, but then the person has to climb alone to reach the top of that mountain. In life, too, after a person is dead, no one accompanies the soul. The lonely soul is followed, not guided, by the subtle body. Yes, if he had been wise enough to learn this Avidyaa well, practice it and collect Dharma while he was still alive, he would certainly be guided by that Dharma, but that, too, can only guide him to the next better birth but not to God. If he possesses Vidya, he does not need Dharma any more to guide him, the Vidya takes the form of the Eternal Light (JYOTI) which is nothing else than God Himself, and takes him to HIM. The soul meets HIM, joins HIM and becomes with HIM "I" totally disappears and becomes "YOU". However, this spiritual journey towards God starts only when the soul becomes Pure and Nirguna, the stage that is achieved by a person with the help of Avidyaa. Avidyaa is 'SAANKHYA' (physical science) and Vidya is YOGA (Spiritual Science). Besides, Avidyaa certainly contains a small portion of Vidya, too. So, when a person learns all these Vedas and Vedaangas those tiny parts of Vidya trickle through his mind and are stored in the self. When a person is in the process of learning and practicing Avidyaa and is gradually progressing towards the first goal, the portions of Vidya stored in him help him time and again in the form of flashes and show him the path. If a person is alert and concentrated he catches those flashes and treads on the path shown by them. The persons who are already on these paths must have experienced having such flashes in their lives. That is why the scriptures say that all these professionals - doctors, engineers, teachers, lawyers, etc., must be primarily engaged in the service of humanity and they must be devoted to God. Only then they have these flashes that make them successful and bring them money as well as fame. These very flashes, along with the noble qualities of devotion, dedication service, compassion, honesty and selflessness help them in gaining the experience of TRUTH that enables them to behold that Supreme Light. On the other hand, those who are completely materialistic, working just for making money by hook or crook, do not have any significant gain that would take them forward. Such people, just like, fireflies burn brightly for a while in the dark atmosphere and then suddenly fall to pieces and are doomed forever. As per Manu "such people keep flourishing at the outset, overcome all the obstacles, overpower their opponents and have all the happiness, but eventually they break down along with their roots."

That is what Yamacharya says," These two things, called Avidyaa and Vidya are distant things, far apart from each other, they move in different directions and have different goals. O Nachiketa, I realize that you are more inclined towards Vidya because from the very start you are free from the temptations of the worldly enjoyments." Here is a beautiful criterion given by Yamacharya to test oneself whether he is on a right track or not. If he has no greed, sacrifices every worldly thing he possesses, is content, does not have any more needs,

is totally involved in working for God, he certainly is on the right track that leads only towards God. Gradually he frees himself from all kinds of attachments. Avidyaa is theory, Vidyaa is practice. One can realize God not through theory but only by practice. Saankhya is theory, Yoga is practice. A person who is religious in practice is a Yogi.

2.5 "There are people merged in the ocean of ignorance but they think that they are the wisest persons and greatest scholars in the world. Such people, actually, are wandering the jungles of confusion. They have lost the real track. They are all spiritually foolish people. They have been overpowered by attachment, greed and ego. They are spiritually blind. They are even unable to distinguish between the wise and foolish. They listen to only those people who speak in their own voices and satisfy their ego by false praises. When they guide and advise other people, it is just like the blind leading the blind."

Those who say that there are a number of ways to achieve God or a number of paths leading to salvation are all wrong. It is just like saying there are a number of ways leading to Los Angeles from San Diego. No Doubt there are. One may go to L.A. through Phoenix, Chicago, New York or even through London. But are they all the shortest and straight routes ? No. The shortest route is the one that is straight, and how many straight lines one can draw between two points ? Only one. That is what the Vedas say, "There is only one way that will bring you Peace, Bliss and Happiness and that is what HE has shown to all mankind, not the one that the human beings have preached."

2.6. "This talk of SAAMPARAAYA - spiritualism does not attract the people who are ignorant, are negligent about the upliftment of their self and are blinded by the greed for wealth. Those who think that this is the only life and we do not have to take any other birth, are ignorant and are caught by death again and again."

Saamparaaya means the talk related to 'another better birth' (Sam + Para + Ayah). According to the Vedas reincarnation is a must. It does not matter if one believes it or not. Does not the fire burn a person who does not believe that it can ? It is a natural law. Those who are sure about it have better opportunities and chances to improve themselves. They live the present so that it is accomplished in every sense (Sam). When this life is spent in a beautiful way automatically the death also is beautiful and ideal. When the death is successful, the birth following it is certainly better than the previous one (Para + Ayah). But all these things, though essential to know, do not attract the common people. Only those who learn the scriptures and do not stop at the point they have reached through the present senseless material education are able to know this dogma of life and death. Those who are not negligent, unlike the common people who indulge in the worldly enjoyments of wealth, women and wine, but care more for the spiritual congregations where they gain something very useful for their life from the wise persons who have realized soul and God and experienced the Law of Universe, know the path of spiritualism very clearly. That is why the Taittiriya Upanishad says that one should never be negligent about 7 important things. They are :

1. **SWADHYAAYAANMAA PRAMADAH:** Develop the habit of introspection (Swa+ Adhyaaya - self study). Sit in meditation every day in the morning, then plan the things you have to do and decide the ways you can finish them successfully. Then, sit again in the evening and afterwards analyze whether you were successful in carrying out the plan or not, and if not, where you went wrong. Resolve to correct yourself so that you never fail in the future. Thus, if you keep correcting yourself at each and every step you will save your mind from being covered by the thick dirt of ignorance and you will never face any failure.
2. **SATYAANNA PRAMADITAVYAM :** Never be negligent about being honest, never tell a lie. Never give up the path to Truth at any cost. Care more for Love from God than from the world. Desire more for the spiritual prosperity that is Eternal than the transitory worldly prosperity.
3. **DHARMAANNA PRAMADITAVYAM :** Do not be totally engaged working for your own self. Do some work for God, too. This will help you accumulate Dharma that will guide your soul to the next better birth.
4. **KUSHALAANNA PRAMADITAVYAM :** Never be careless about your health. Remember, diseases start with the weakness of spirit and mind. It takes a long time to show physical symptoms that enable you and your doctor to know that you are sick, and it may be too late when you think of curing it. Also, the treatment is related just to the outward symptoms, it never works deep enough to cure your mind or spirit or the inner invisible disorders inflicted by this internal delinking. Therefore, try to keep your mind and spirit healthy with Yogasanas, meditation and prayers. This body, along with the mind and spirit is a very precious gift given to you by God for your upliftment. Do not waste them. Do not waste their valuable powers by indulging in worldly enjoyments. Do not poison them with unsuitable thoughts, foods and drinks. Keep yourself hale and hearty.
5. **BHOOTYEI NA PRAMADITAVYAM :** Try to be physically, mentally, spiritually and financially prosperous as much as you can. Children are the best kind of wealth. Be more careful to bring them up as the real children of God. God will never forgive you if you fail in this respect.
6. **SWAADHYAAYA-PRAVACHANAABHYAAM NA PRAMADITAVYAM :** Study good books that enhance your knowledge and do not keep whatever you learn to your own self. Convey the same to other people for their benefit. Be a good conductor.
7. **DEVA-PITRI-KAARYAABHYAAM NA PRAMADITAVYAM :** Never pollute the air, water, earth and other valuable things given by God. It is your responsibility to keep all those things that help you in your life pure, neat and clean. Never dishonor selfless scholars who are working for the benefit of the society. Never be so selfish that you disregard or ignore your parents. Rejecting one's parents amounts to killing them

spiritually and is the greatest sin. It will not only block your progress in this birth but will also deprive you of a human body in the next birth.

- 2.7. "There are a number of people who do not even get an opportunity to listen to this talk about spirituality. Then there are numerous people who listen to it but are totally unable to grasp the minute details of the subject. One who can explain it is very rarely available. He who receives it must be very intelligent. It is nearly impossible that we find a person who is fortunate enough to have been practically trained on those lines by an expert, an accomplished and experienced wise teacher who is able to say "I have a complete realization of the self and God."
- 2.8. "It can never be explained or taught by a person who is spiritually of a very low standard. On the other hand, it is impossible for a person to advance along these lines all by himself without being taught by a Guru. Also, mere teaching will not be sufficient. The disciple, having obtained guidance from the Guru, must sit in meditation and think over it and try to assimilate it, then only the substance of what he has learnt is stored in his mind. He should allow, then, his soul to realize it with the help of the imprints on the mind. Only then it becomes the part of the spiritual understanding and the person says, 'Yes, I have the knowledge of it.' This is the only way to realize the SELF. As HE is the subtlest of the subtle and so minute, He is not an object of the intellect or mind. One can not know of HIM just through reasoning alone. One can realize HIM only with the soul that itself is subtle substance and has the power to SEE HIM"
- 2.9. "An experienced selfless Guru, who has really SEEN God, guides you on the lines that will enable you to easily realize that Supreme Being. Do not spoil the Knowledge given by him by distrusting him and trying to argue about it again and again. Only reasoning without faith leads a person nowhere. O Nachiketa, you are certainly fortunate to have that Knowledge earlier without it being explained by me. You are lucky to have that Knowledge, full confidence, in me - your teacher and a good power of reasoning. I am sure that no Guru will ever have such an intelligent, content and courageous questioner as you".

As the Vedas say, "One must combine both Shraddhaa and Tarkam for realizing the Self and God. " Just as electricity runs through two wires, positive and negative, the spiritual power, too, must have two currents. Shraddhaa (full confidence in Guru, staunch belief in the existence of the Self and God and a firm faith that God surely helps a person who wants to realize Him) is the positive current. It may also be called Yoga. Tarkam or reasoning, Saankhya, helps a person equipped with Shraddhaa in observing, analyzing and reaching a conclusive decision about the truth that he has full faith in. This is the negative current. The Guru creates Shraddhaa in a person for the Eternal Truth, creates interest for the subject and guides him in the way he should reason to attain to that Truth. Shraddhaa reigns over the heart, while reasoning rules

over the head. Therefore, to realize the Truth one must apply both his head and his heart. Using the heart alone makes a man superstitious and using the head alone makes a person an atheist. It is not 'NO' but 'YES' that can be established through reasoning. The scientists, attorneys and mathematicians all begin solving a problem only after having agreed that there exists a point to be analyzed. The spotless line of the second day moon on the forehead of Shiva explains this aspect only. The moon stands for the pure heart that has Shraddhaa and the forehead represents reasoning. It explains that a man, who wants to become like Shiva and desires to achieve Eternal Bliss and Peace, must combine his head and heart.

2.10 "Nachiketa : "I know that this wealth and everything in the world is transitory. God is Eternal. These transitory things will not help a man achieve that Eternal."

Yamacharya : "That is why I have lit a fire in you that is called Naachiketa Agni".

Nachiketa: " Thanks. With the help of this Agni, I am sure now to achieve that Eternal Truth with the help of these transitory things that I possess."

A beautiful dialogue. We have a battery in our cars. We connect it to the engine of the car. When the engine runs it creates electricity that is stored in this battery. While the engine's operation is only temporary, that energy created and stored in the battery remains long after the engine stops running. Similarly, all these senses and parts of the body are transitory only. God is Eternal. What a wise person does is that he uses these transitory physical motions to create an Eternal power and stores it in the self. As the soul does not die, the spiritual power so created and stored there also does not die. That enhances the spiritual power and helps it achieve God. This spiritual power, which is immortal and ever burning is called AGNI. Here is a beautiful message for the mortal beings. What the common man is doing is that, instead of creating and storing that AGNI that would enable him to realize self and God with the help of these physical instruments, he is using all the power stored by God in the soul for running this transitory machine. When in the end the battery is exhausted, the machine stops working. Additionally instead of cleaning the parts every now and then, he keeps pouring in dirty impure things that blocks the working of the machine and then blames God when his machine is sick and stuck up. What a wise man he is !

2.11 Yamacharya: "Yes, Nachiketa, I am proud of you and pleased with you. Having truly realized that it is only HE who can free you from all kinds of fears, Who is praiseworthy and the Greatest Being, Who is the only Eternal Support for the soul, you abandoned the intention of fulfilling the worldly desires, gave up the desire to achieve honor in the world and quit performing the numberless rituals that only give importance to outward actions rather than to the Elevation of the Eternal soul. You are a wise man, no doubt."

2.12. It is impossible to see Him with these physical eyes. Why ? Here is the answer. As we know, the 'seeing[' happens when the light falls on an object and returns with its form

and contacts our eyes. If due to some reasons there is no contact established between the form of the object and the eyes the 'seeing' does not occur. That is why the things that do not have any form cannot be seen by the eyes. This scientific theory was known to our Rishis and they utilized it to its utmost. It is said in Ramayana that Hanuman went into Lanka "Lakshyaalakshyaropena" sometimes visible and invisible at other times. The people who are not conversant with this 'Vibhooti' or the marvel of Yoga are unable to grasp this phenomena and they consider all this narration to be false. But Maharshi Patanjali explains it like this:- "When a Yogi succeeds in controlling the form of his physical body, he prevents its perceptibility and consequently the contact between the seer's eyes and the Yogi's physical form does not occur and he becomes 'ANTARDHAANA' - he moves without being seen by anyone" - Yogadarshanam 3.21. In the case of God it is very easy to understand this fact as He does not have any physical form at all. He is hidden. When a soul enters into the seed of the physical body He, too, enters along with it.

He lives very secretly in a cave that is very deep inside. Where is this cave in the body? There are two places :1) Ajnaachakra and 2) Brahmastrandhra (Sahasraarachakra). Though God is present in each and every limb of the body the places where the soul can SEE or MEET Him are these two alone. Ajnaachakra means the Spiritual Centre where the soul, once seated firmly, is able to rule over the whole body and command each and every sense and limb to follow its instructions. It is the point where the PITUITARY gland exists. Even the scientists confirm that it is like a cave and call it the Master gland. They, however, are not aware of its significance because it is mainly a spiritual gland that helps in Yoga and enables the soul to control the currents of the mind and senses and become the master of the body. Once a person is successful in his practice of taking his soul in that cave and keeping it there for a long time he succeeds in accomplishing 'SAMPRAJNAATA SAMADHI' and 'PARAVEIRAAGYAM'. It is this place where the soul becomes able to realize itself as well as God - that is called 'AATMAJNAANAM' and 'BRAHMAJNAANAM' in Sanskrit. This is called PURUSHAKHYAATI or 'VIVEKAKHYAATI' in Yogadarshanam. The soul is able to reach the depth of this cave and sit there in Samadhi only when it develops 'MEDHAASHAKTI' It is this extraordinary Power of Spiritual Intelligence that is called 'VIVEKA' in Yoga. This cave of the pituitary gland is called 'GUHA'. Yamacharya says that God is 'GUHAAHITAM' present at the cave but HIS actual place of existence is 'GAHVARESHTHAM' another deep cave. There is a tunnel that joins the lower cave to the upper one. The lower cave is called 'Guhaa' while the upper one is called 'GAHVARA'. In Guha the soul is able only to SEE and visualize God, he can not meet or stay with Him and enjoy the Bliss. To meet and stay with Him the soul must move through this tunnel to the upper cave. This movement of the soul is achieved only through 'ASAMPRAJNAATA SAMADHI' that develops the Medhaashakti into Prajnaa. Once the soul is able to reach Him there he attains 'KEIVALYAM' or 'MOKSHAM' - salvation or emancipation. Ordinarily every night before going to sleep the soul has dreams. These dreams are the result or the presence of the soul at this point. However, as it is in Tamas and not in its own, it has no

clairvoyance and sees all kinds of dreams jumbled together. Actually, the soul goes through the records of Chittam here, and sees only those pictures that Chittam shows to it. In Samaadhi the Chittam does not act as a guide or master but as a servant and shows all of the records that the soul wants to see. As the soul is not in Tanmas at this time, it is able to see all its past life, the forms of Karmas he has put up in the present life and the future that is going to be destined to it because of those Karmas.

When a scholar or scientist does a research work and is completely absorbed in it his soul comes in this Guha and produces marvelous results. Similarly, when the people like writers, poets, priests, artists, musicians, doctors or engineers are seen completely absorbed in their work their souls come to this cave and produce beautiful results. This we call concentration. Others call it meditation. Gita calls it Samaadhi. But this Samaadhi is not of the higher level. It has been, therefore, defined as "SAMATVAM YOGA UCHYATE" or YOGAH KARMASU KAUSHALAM". During this Samaadhi the performer does not have any feeling of either outward pleasures or pains, he experiences just a kind of happiness that is produced from the work itself. Another surprising thing during such Samaadhi is that God sends signals to the soul that is caught by it and transformed into the action or product. That is why they say that it was not they who wrote them, as they just sat down to write, were completely absorbed in it and someone from inside went on dictating to them that their hands kept writing. That is what is meant when the people say that when Maharshi Vyaasa sat down to write Mahaabhaarata, Ganesha came there as a writer and wrote all those verses without any difficulty. When a doctor who aims at serving the suffering people selflessly treats a patient, that very Ganesha or God sends the signals to the soul that sits at this cave and His Power comes into his mind or hands and the doctor succeeds in the operation. When a speaker who aims at conveying the message of God to the devoted people, Saraswati or God comes in his tongue and speaks for him. This marvel of the divine play can not be realized by every one. Only those who know the value of God's Friendship can SEE His hands and Power working at that time. All the works that are done during such Samaadhi naturally produce wonderful results, the audience, readers or visitors who hear, read or look at those works are all captivated and charmed. That is what is meant by Kaushalam - dexterity, fineness, tastefulness. When a cook prepares food with such Samaadhi it is very tasty, pleasing and relishing. But, this is only the Samaadhi of an elementary stage. It is very good, because if a person goes on practicing this kind of Samaadhi he may be able to attain to the real Samaadhi of the higher grade.

God is Eternal. One can only realize and SEE Him through 'ADHYAATMA YOGAADHIGAMA' - the Light obtained by the concentrated efforts made after combining of Buddhiyoga, Karmayoga and Bhaktiyoga as explained earlier. Once a person SEES and realizes Him, he develops the faith in Him that endows him with the Intelligence, power of endurance and patience. Then, he becomes so powerful that he gives up both pleasures and sufferings. Just like an astronaut moving in a spacecraft does not experience the pull of the gravity of the earth because he rises beyond its grip, even so, when a soul rises beyond the reach of the mind and sense, he does not experience these pleasures or sufferings that are concerned with the gross and subtle bodies alone.

2.13. Now Yamacharya tells him how one can achieve this goal. "One should first 'LISTEN' to these details. (Hearing also is of various kinds. As the Vedas say, 'There are a few who appear to be listening, but actually, they do not hear'). Hearing, speaking, seeing, etc., actually materialize when the mind is in the company of the ears, tongue or eyes. Without the mind attached to one of them at a particular time their message is not conveyed to the soul. Therefore, one should hear these details with his mind. Then, he should go and sit in an isolated place where nothing can disturb him. Sometimes, it so happens that even though there is no one outside to draw his attention, yet he feels very much disturbed. It means, then, that the soul should reach the stage where even the mind does not disturb it. The soul so fixed in quietude should concentrate on the details he heard earlier, recollect them, collect them together in sequence and treasure them in his Chittam. Then, he should use his own intellect and explain those things for himself with further details and analysis. By this method the soul will SEE both the Self that is subtle and God Who is subtler than the Self. These are the two that are the original cause of Dharma. When he does that, he attains to the state that gives him all happiness and he is completely absorbed in that Bliss. O Nachiketa, I hope that the doors are open for you that will take you to that State of happiness."

Nachiketa:

2.14. "O my respected teacher ! I want to know from you what is that which lies beyond Dharma and Adharma, Karma and Akarma and the Past and the Future. Will you please tell me something about it ?"

Nachiketa does not want to go through Saankhya Maarga, i.e., analyzing the things and then, practicing them. There is always a chance of these things being misunderstood or the steps being missed. As Gita says, "It is difficult sometimes to tell Dharma from Adharma or Karma from Akarma. " That is why Shri Krishna told a simple thing to Arjuna, "Kim Karma Kimakarmeti Kavayopyatra Mohitaah, even the great scholars sometimes get confused in defining Karma and Akarma" and "Sarvadharmaan Parityajya Maamekam Sharanam Vraja- O, Arjuna ! Give up this exercise of distinguishing Dharmas and go to the shelter of that one God Who is the Best of all, He will deliver you from all sins. " Here, some people misinterpret "AHAM" for Krishna. That is wrong. Shri Krishna was not arrogant at all unlike the modern preceptors who bypass the All mighty God and ask the people to worship them only. The word "AHAM" in such cases always refers to God. Also, the word Dharma in the phrase "SARVADHARMAAN" should not be mistaken for cults or Sampradayas. Dharma is always one, it is only the Sampradayas that are numerous. What Shri Krishna means by the word Dharma here is "duties". It is difficult for a person to decide what one should do at a particular stage or in a particular situation. For example, here in the battle itself Arjuna is confused as to what his Dharma is. Per the scriptures, he should not kill or harm his relatives and the elderly people, simultaneously, he should also not disregard his duty towards his country. Here is a clash between the two and therefore

he is in doubt which one he should follow. To clear this doubt in his mind, Shri Krishna says, "Do not try to solve this problem with your mind. You will get no answer. So, leave everything to God and take His shelter, He will see that no sin is committed by you knowingly or unknowingly. Do your utmost duty at hand in this situation which is nothing but fighting with these people who are defying Him by taking to the path of Adharma." This is called Yogamarga. Once a person becomes a true devotee of God and is with Him, whatever instructions he gets is from God alone and they are never against Dharma. That is what Nachiketa says here. "I want to go to HIM - the Supreme Being, and I want to know from you Who and What HE is, I do not have enough patience to move on step by step, analyzing the things like Dharma, etc., I may sometimes be wrong or miss the path. So, please, instead of putting me on this Saankhya Marga show me The Yoga Marga. I shall be one with Him and then I will have no fear of death."

At this point Yamacharya answers question and explains God in detail. He says The :

2.15. "The one Supreme thing that the Vedas refer to again and again, with which all these various kinds of austerities are concerned, and by desiring Whom all these Brahmacharies practice celibacy, O Nachiketa ! I explain HIM very briefly to you HE is OM."

2.16. "This is the Indestructible and Imperishable Parabrahma. He is the Supermost. Once a person really knows Him, he obtains whatever he wants."

What Yamacharya means is that once a soul KNOWS that Supreme self that is called OM, no desires are left with that person. Once a person attains to Him all his desires are fulfilled because just like his Father he, too, becomes the Master and enjoys the Eternal Bliss.

2.17. "Om is the Supermost Support. There is nothing more significant than Him. Once a person KNOWS about that Support and has HIM, he stays in Brahmaloaka and is glorified."

2.18. "He is never born and He never dies. He never goes against His own Rules., He is not any indefinite thing. He is never produced from anything, He is Birthless, Endless and Eternal. He is the Oldest. He is pervading the Whole of this world and even the bodies of creatures; but when these bodies are killed or the world is destroyed, He is neither killed nor destroyed with them."

God is Omnipotent, but it does not mean that He does anything He wants. Some people say that as He is Omnipotent He can incarnate as a human being, He can forgive the people He likes and disregard all their sins. No. Yamacharya is clear in this respect. Although He is Omnipotent, He is also sensible. He has framed a Universal Law and He does not defy it. He is impartial to all. He never forgives anyone. It is the Natural Universal Law that is at work, not HE Himself. He never interferes with any works going on in the

Universe. He has set the rules and He Himself follows them. That is what is meant by the word 'VIPASHCHIT', 'Pashchit' is a person who goes against. 'Vipashchit' is a double negative and a double negative means strictly positive.

All these details apply in the case of the soul, too. The soul is never born. There are some people who say that Shiva has created these souls, but they also say that the soul never dies and it is endless. They do not know the philosophy. According to the philosophy, the one that dies must be born, the one that has an end must have a beginning, too. If the soul does not die, does not have an end, certainly it does not have a beginning, too. To say that it is created but never dies is against the logic. "JAATASYA HI DHRUVO MRITYUH DHRUVAM JANMA MRITASYA CHA." That is the logic that Gita and other books on philosophy put forth. Gita also says, "Na jaayate Mriyate Vaa kadaachit..." the soul is never born and it never dies. The soul, too, like God, is pure, pious and intelligent. It by itself never goes against the rules of God or the Universal Law. It does so only when it becomes a slave to the mind. That is why the scriptures advise one to rise beyond the senses and the subtle body. Then, the soul remains by itself and does not depend on them to make the decisions. It is not produced from any other substance. It is beginningless like God. It is not indefinite. It is a real substance that comes in the body and leaves it. It is birthless, endless and eternal. It is the oldest and exists forever like God. It lives in the body but is not killed when the body is killed. Also, like God it is never destroyed when the universe is annihilated. It lives during the period of annihilation and comes in another body when the world is again created.

- 2.19. "If the killer thinks that I have killed the soul, or if the victim thinks that my soul is killed, both of them are ignorant, because one can not kill it nor it is ever killed." It is an abstract, an energy. It does not have any physical form and the killing etc., go only with the material things.
- 2.20. "God is subtler than the subtlest, greater than the greatest. He lives secretly hidden in every creature. Only the soul that does not indulge in outward rituals and has done away with all its sufferings with the help of Yoga can see Him as well as its own greatness by the Grace of God." The soul, too is subtler than the subtlest and greater than the greatest. It is the same soul that gives up the body of an ant and enters into the body of a man, or leaves the body of a man and enters into the body of an ant or elephant. While doing so it neither shrinks nor expands. How strange ! Because the shrinking or expanding, etc., do not happen with a substance which is not material, and if it happens with a thing, it can never be beginningsless or endless. If the soul is thought to shrink or expand it can never be called immortal or eternal. The soul can SEE itself as well as God, but to do so it must follow the right path of internal Yajna and that is nothing but Yoga. Those who think that the outward ceremony of Yajna will enable them to realize the soul or God are ignorant. Besides, before attempting to SEE God one must realize himself first. When one succeeds in doing so and is beyond the grip of senses and the mind, he is freed from the pleasures and pains. To

achieve this object of life, besides one's own Purushaatha, the person must earn the Grace of God. The Grace and Love of God is earned. To earn this Grace and Love one should totally submit himself to God, do His work selflessly and never defy Him at any moment. Just like a person feels the light and warmth of the sun and then looks at the sun itself, a soul should first experience the glory or greatness of itself and God. Without experiencing the glory one can never SEE the self or God.

2.21. "Who else than me can know the soul that even while staying at one place moves far away, even while asleep moves all around. The soul is accomplished with the Divine power and it brings happiness when it is free by itself." When the soul is left by itself, it rises beyond the senses and body, it is not attached to the changing attitudes and conditions of the mind or senses. It is free and independent and at that level it does not have any sufferings. Yamacharya says, "Who else can know this thing better than myself?" It has a significant meaning. It is the death that remains with the soul at the end of one's life. It is Yama who sees a soul being separated from the body. There are two kinds of situations that can happen at that time. One is that the soul is very much attached to the senses, body, its relatives and the outward world that he was in until now. If the soul, at the time of death, remains in that condition it suffers very much and leaves the body with great pains, because it does not want to leave the body and the Yama has to force it to do so. Another situation is that the soul has acquired good knowledge, has advanced on the spiritual path years before the death and has separated itself from the body and the senses with its free will. In that situation the soul sees its future, meets its Father, meets Yama congratulating and greeting it on its successful life and the soul remains intoxicated in that Bliss. The soul living in this superb condition is called "MADAAMADA" i.e., the one that is completely happy and brings happiness for others. Such a soul is called "DEVA". That is what Gita says, "One should learn to free himself from all the pains and pleasures while he is still living. If he succeeds in that, he has a rejoicing death. "This is called Jeevanmukti -liberation during lifetime.

2.22. "Although the soul lives in all the creatures that have bodies, it itself has no body. It goes through all the stages like childhood, youth, old age, etc. that are concerned with the bodies, but by itself it does not have any age. It is great. Its power works in the whole body and as such it is present in each and every limb and nerve of the body. Once the soul realizes the fact that it has no body and is ageless, it grieves no more." Age is concerned only with the material thing because it is built of the five elements of the Matter. So, when we say that one is child or young or old it all relates to the physical body alone and not to the soul. It clarifies, a great doubt. There are a few who think that a soul in a child is childlike and as the body grows it also grows. The fact is that the soul never grows with the age of the body. If the soul has collected good knowledge and stored it as Sanskaara in itself during the lifetime in the next life it will be a mature soul in the body of a baby. Contrary to this, if a person has not developed the habit of studying scriptures or collecting spiritual knowledge, his soul

may be called childish in a grown up body of eighty years old. So, one should not judge the maturity or immaturity of a soul just by seeing the age of the body. The soul is called Avyaya, that means the one that never wears out, is never spent up or never changes. God is also Avyaya. To go further we may say that maturity or immaturity does not exist with the soul, it is one and the same. That, in fact, lies with the subtle body. The soul is changeless. The soul is Poornam, perfect. It seems imperfect only when it forgets its ability, loses its hold and dances to the tune of the senses and mind. Therefore, the soul should be the master and act with maturity.

- 2.23. "This God cannot be achieved either by just giving sermons or by Medhaa or by just hearing a lot about Him from others. He is achieved only by the one whom He prefers, likes, loves, thinks fit, chooses or adopts. To him HE manifests, uncovers and reveals His form with all willingness."

God is not unknown. He is very familiar to the people like Yamacharya. He is also not far away. He is at every place and in every thing and creature. That is why He has been addressed as 'this God'. It is only a question of time and not of space. When the time arrives the soul can be one with Him. But when will the time come ? Should one keep waiting for that without making any attempts ? No. Without attempts one can never meet Him. Then, what should one do ? If one reads a lot about Him and preaches about Him will he achieve Him ? No. Because, though by learning and preaching one increases his knowledge he does not have any experience and without an experience one cannot attain to him. Knowledge is confined to Buddhi, intelligence. One can never achieve with Buddhi because He is not the Knowledge alone, although He possesses it. Even if one increases his knowledge by putting all those informations into practice and thus gaining experience, he cannot attain to Him. That kind of intelligence called Medhaa can help him knowing and realizing one's own self, but it can never help him in achieving Him. One can achieve Him only by winning His heart for himself. Just as a wife does not reveal herself to her husband because he is very intelligent and argues in a beautiful way, but because she loves him, even so God reveals Himself to a soul only when He thinks it fit to SEE Him. How can He be persuaded or compelled to do so ? He reveals to a soul that He loves. Whom does He love ? The one who completely surrenders and submits himself to Him. What do you mean by submitting ? Does a husband submit to his wife to have her favor ? Yes. The compulsions, persuasions, arguments or impositions do not work. The wife wants her husband to submit to her before she submits to him. Submission opens the heart and makes the river of love flow through it. This is what the husbands do not understand and they think it to be a thing of shame to submit to their wives. They are arrogant and think that it is their right to have her, because she has been given to him in the marriage. They fail to understand that they, too, had been handed over to her. Marriage is not a contract. It is a thing of mutual love. Similarly, to call God and ask Him 'Why don't You now manifest to me, I have done a lot for you by praising You among the people

and worshipping You all the time' is totally wrong. The soul, like a foolish husband, does not have any right to make such a claim. That is what Yamacharya means. One should cause Him to love him. To do so is very difficult, and that is called 'TAPASYAA.' When does a wife incline towards her husband ? When he works for her, cares for her, tries to give all comforts and facilities to her, helps her in her domestic works and shares her responsibilities and duties not only equally but even more than herself. That is the beauty of Grihastha. How many people understand this spiritual beauty of the marriage ? Usually, the husbands make love (and that, too, not with the idea of either giving happiness to the wives or of producing good children for the benefit of the society or country, but only to satisfy their own selves) and walk away thinking that they have done a heroic job and do not have any responsibility or duty towards them. This is what hurts the women. The same is the case with the devotees, They worship God for a few minutes, remember Him for a while and then, totally indulge in the worldly things which are all meant for giving happiness to them alone, and think that they have done everything for God and He should be obliged to them for having built their houses with very good bars, living rooms, bed rooms, and all other facilities and with a small niche for HIM where they light a small lamp to flatter Him. They should sit quietly and think as to 'how much they have worked for God on a single day, how much they have cared for Him by helping His needy children by imparting the True Knowledge, guiding them on the right path or helping them with wealth, food or other comforts and what constructive work they have done that will help the Humanity in the future.' When a devotee, like a wise husband, starts working for Him, he is loved by God because he is a person with True Devotion. Once he is adopted by Him as His worthy child He reveals Himself and invites him to join Him.

24. "A person who does not abstain from a bad conduct, lacks peace in his inner soul, fails in practicing meditation and has a bewildered mind, can never achieve Him just through Knowledge."

Yamacharya has here clearly indicated that it is the conduct and practice that is more important than the earning of the knowledge. Everything in this world that is working under the control of God is practically following His Law. A Deva is a person who practices Dharma. That is why the Rishis said, "Aacharah Prathamam Dharmam" good conduct or practice is the prime Dharma." The reasoning being that when a person confines himself to obtaining knowledge it is only his Buddhi that is at work. All other parts including all the senses and the mind remain passive or inactive and become the devil's workshops. They make such mischief that even the knowledge earned by Buddhi fails in stopping them and the result is that the soul, having difficulty in exerting control over its body, gets depressed and becomes restless. However, on the contrary, when a person starts observing Dharma in his practice, each and every part of the body becomes engaged and the soul feels relieved just as a mother feels relieved when all her children are playing or studying on their own without creating any havoc at home. Samaadhi is the best way to bring internal peace. When a magnet

attracts the numerous molecules in an iron piece that are facing different directions and directs them all towards one direction, the iron piece gets infused with the magnetic power. That proves that it is the discipline that infuses power. The concept of a Guru, a religious book, a temple, a priest, a leader or one object or goal is all based on this principle only. The communities that have one leader, one book, one goal and one concept of Dharma are far stronger than those that boast of having numerous sects among them. They do not understand that all these sects have different views and goals and that make that community weak. That is exactly why Maharshi Dayananda asked all Aryas to come under one umbrella and believe in One God, One Religion and One Humanity. The same is the case with the body, too. When a man has definite goal of life and engages all the limbs of his body in attaining it, he is said to be performing Mahayajna. Anything that disciplines all these senses and the mind is a perfect means for practicing Samaadhi. A farmer busy working with his bullocks ploughing the field, a doctor completely concentrated in performing an operation, a nurse busy in treating the patient, a teacher teaching his students with all interest, a preacher concentrated on communicating the ideas flowing from his heart to the audience, the members of the audience concentrating on each and every word coming from the preacher, a mother absorbed in cooking the delicious food, a beautician absorbed in setting hair in the best style to make the client more beautiful, an engineer, a clerk, a lawyer, a painter, an artist or a musician, everyone who is involved in his work to produce a good result is in the Samaadhi for that particular period. That is called Yoga. The Samaadhi or Yoga stops the currents of the Chittam from flowing in different directions and directs and channelizes them toward one direction. This creates an extra power and energy in the mind and senses that brings out the best in the man and that in turn produces the best results. That is why Shri Krishna defines it in simple terms "Yogah karmasu Kaushalam" i.e., Yoga is a thing that increases dexterity of the doer and enables him to produce things that are fine, remarkable and unique. When that very concentration achieved through this kind of practice is applied in the spiritual field it results in the Union with God. That is why the Rishis have preferred practice to the mere knowledge. That is what Maharshi Patanjali says in Yogadarshana: "YOGAANGAANUSHTHANAAT ASHUDDHIKSHAYE JNANADEEPTIHA AAVIVEKAKHYATEH." - that is, one must bring all these 8 Angas of Yoga into the practice. That will brighten and sharpen the intelligence to such an extent that the soul will become able to realize the self and God.

- 2.25 "Whether or not one has developed either his intellectual power or physical strength, whether one is engaged in removing either the darkness of ignorance or injustice, he does become the food to be eaten by Him. It is not the death that ends a man's life. It is only the means. Just as a man adds some ghee to the rice before eating it to make it tasty, even so, God sends death to prepare a man to be eaten by Him. Who does know Him for certain how He is?"

What Yamacharya wants to say is that one cannot escape the death just by enhancing his intellectual or physical power. One must know Him that is the main cause behind the death of a person,

THIRD CHAPTER

3.1. "Both soul and God drink the nectar of the Eternal law, they are above sins and live in a place where it is all virtue. They live in the caves that exist in the upper sphere. Both kinds of people whether they have succeeded in accomplishing the worship in the form of 5 kinds of Yajnas or 3 kinds of fire worship called Naachiketa, say that God and soul are just like the shade and the sun."

1. God and soul both follow the Universal Law. As far as God is concerned there is no doubt that He follows the Universal Law framed by Him to be followed by gods, because He is Honest and is Himself well disciplined. He knows that being the Ruler, if He does not follow the rules He has framed, no one else will follow them and that will create chaos and anarchy. But how can it be said about the soul so certainly ? What Yamacharya has said is correct. A soul by itself is not a sinner. It is completely free from all sins. It is like pure water that is not at all polluted. It is like lonely child that keeps playing, rejoicing and enjoying the lonely life singing and playing with its toys without creating any botheration or headache for its parents. The parents are amazed to see its behavior and think that it has grown up in a very good way. They are very happy to see that godly child and appreciate and praise it a lot. But their mood is off as soon as the children from the neighborhood enter into their house and their child starts creating chaos making all kinds of mischief and changing a quiet home into a hell. Just like a lonely child is godly, even so a lonely soul that rises beyond the mind and senses and does not get mixed up with them is certainly a godly one. So, it is the mind and the senses that make it mischievous, naughty and a sinner. We can take another example. The rainwater is very pure. It is not polluted because actually it is like a distilled water. But it remains like that only while it lies in the clouds. Once it leaves the lap of its mother, the clouds, and comes down it is first of all polluted by the air in the space that itself is polluted. Its purity is lost and when it comes still down to the earth and gets mixed up with the mud and soil it is completely soiled. The mind is just like the air in the space while the senses and their objects are like the dust and dirt. That is why the rulers in the earlier ages thought of keeping a spoiled person in a prison. They thought that being alone and aloof he would have a chance to peep into himself and understand what wrongs he had done and how he should improve himself in the future. The imprisonment during those days brought good results because there were only a few people who used to break the law. But now a days the prison has become like a mother-in-law's house. Everyone desires to go there as frequently as possible because they

get all kinds of facilities, comforts, good food and drink that are not available to them in the towns and they are also authorized to have conjugal sessions with their spouses. What else do they need ? They do not have to work and have no hardships, and in the countries like India, where they do not have these facilities that are available in USA, they have a free school that trains them in terrorism and robbery. It is a place where the experienced robbers are there to train them and correct their deficiency in the field. When they come out, instead of having been reformed, they are found to have learnt finer methods of robbery and murder. The Upanishads instruct a person to follow the path of Yoga and try to rise above the mind and senses where the soul will be on its own and pure and pious.

2. God never does a wrong thing. He is Omniscient and knows His duties and responsibilities. Similarly, when a soul remains above the mind it never does a bad thing. When a politician works or takes decisions by himself, there are a very few chances that he will go wrong. But when he starts appointing his advisers and confides in them more than in himself he is caught in a trap. The same is the case with the soul, too.
3. The soul, when it is on its own, lives with God even during the lifetime in the cave explained in detail earlier. In Sushupti, when the soul is above all and has no dreams, it enters into this cave and stays with the Mother - God. May be, it is like that for 2 hours or so. If the person does not keep a sound health he may not have any Sushupti period at all. The Rishis say - "Samaadhi-Sushupti-Moksheshu Brahmaroopataa" - the soul becomes one with God in 3 situations : Samaadhi, Sushupti and Moksha. He is with Him for the minimum period in Sushupti. But as it is covered with Tamas during Sushupti it does not have any perception or experience of Brahman. It is like a patient being operated upon by the doctor under the influence of anesthesia. Just as the patient does not feel the presence of the doctor, the soul, too, does not feel the presence of its Master although He is there close by with it in the same cave. In Samaadhi it is a little better. There, the soul gradually discards Tamas and enters into light. The more it advances in that direction the clearer it has the perception of God. It is just like a passenger sitting in a train passing through a tunnel that gradually comes out of the darkness. In Moksha it is all light and so the soul remains one with God forever. That Guhaa or cave, Yamacharya says is in the upper highest region. Which is this place ? Below the heart, where the soul usually lives, the region of the body is called Adharaardha the lower half. From the heart to the Ajnaachakra it is Paraardha or the upper half. Above that Ajnachakra it is the higher upper half with the Sahasrarachakra being the highest peak and that is called Parama Parardha. When the soul sees dreams it is with the Aajnachakra with the mind or Chittam. While going gradually into Sushupti it rises from that place and enters into the Gahvara that takes it to the Sasraarachakra. A number of people have related the stories of their near-death experience and said that they went through a

tunnel that took them to the light outside and they were out of the body perceiving clearly what was being done to their bodies. These stories and their experiences are all correct. The only thing is that they have misunderstood the phenomena. The tunnel is the one that goes from Ajaachakra to the top Brahmarandhra. Before death, there is Sushupti for a longer period. During that period the soul goes through that tunnel to meet God. All these experiences actually belong to this journey of the soul. When the soul is at the top it sees the things that are being done to its body. This fact was mistaken by those people as having left the body. The truth is that once the soul leaves the body it is unable to enter into it again on its own. It lives inside the body but at the top and as soon as the person comes to his sense it comes down to its place. It happens similarly with the persons who go into a coma.

4. God is like a shade. Once the soul is with Him it feels all peace and happiness just as a man feels under the shade of a thick tree. The soul is Aatapa - like the heat of the sun. It means that the peace is the property only of Brahman. It does not belong to either the soul or the mind. Generally a man thinks that he will be peaceful if his mind is so and he tries to have the peace of mind. But he does not know how it comes. It comes when the mind is not with the senses but with the soul. But the peace, as said earlier, is the property of Brahman alone. It means, then, that the mind can have the peace only when, instead of governing the soul, is governed by it and the soul itself is governed by God. We must understand that God never allows Himself to be governed by a soul and if some soul exerts itself to do so God keeps it away from Himself. This also means that the one who wants to be FREE and INDEPENDENT like Brahman should act like Him and should never allow anyone to govern himself, neither his own senses and mind nor anybody or thing of the outside world. To do so it must acquire the spiritual power that can be obtained only from God. The soul cannot remain independent. It must have the company of either the mind and senses or of God. When it is with God governed by Him (Vidheyaatmaa-Gita) it is in the shade and therefore, peaceful, and the people that have the company of such a person also enjoy that peace of mind. If the soul leaves the company of God it is AATAPA, it possesses only heat, because as said earlier, if it is not with God it must be with the world that produces nothing but heat. Another meaning of Aatapa is that the soul must do regular Tapas for attaining to that peace. The whole life is nothing but Tapas. It is this regular and true Tapas that brings the soul nearer to God. Without Tapas the soul remains spiritually immature. Just as a potter must bake the clay pot in the oven to make it strong, the soul must bake itself in the fire of Tapas. ("Ataptatanoorna Tadaamo Ashnute Shritaasa Idvahantastatsamaashata." - soul that has not practiced austerity, has not baked its body and mind in the oven of Tapas, can never achieve Him or have His company that would give it peace and happiness, as it is spiritually immature, raw and weak. Only those who have baked themselves in that Fire of Brahman attain to Him and with Him achieve the

peace of mind and happiness.) It also means that those who think that just by emptying one's mind one can get peace of mind are totally wrong, because the peace is possessed by God and that can be achieved only by His Grace and by having His valuable company. That is Yoga. Yoga is positive. Emptying is negative. According to Patanjali "Emptiness of mind gives a person the experience of sound sleep," It is not meditation.

5. All these things that have been explained above have been confirmed by both kinds of people - those that have regularly performed the 5 Yajnas as well those who have baked themselves in the 3 kinds of the fire of Yoga that are called the Naachiketa fires. Let us understand these fires.

- i) **BRAHMAYAJNA** : It includes studying scriptures (Svaadhyaya); introspection (Sva+Adhyayanam); reading the stories of the great men like Shri Rama and Krishna, understanding the path they followed and resolving and trying to follow that very noble path for Physical, Mental and Spiritual advancement (Sva+ Adhi +Ayanam); being engaged in God's works and doing them with all concentration (Samaadhi); submitting oneself to God, worshipping Him daily not only by words but also by deeds; meditating upon Him and removing all the bad things and habits one by one to become pure and pious (Sandhyaa).
- ii) **DEVAYAJNA** : It includes performing Agnihotram; honoring the gods in the world by not polluting them or by trying to compensate the harm one has done to them ; doing away with selfishness, ego, attachment and anger; seeking the company of the noble people; helping the needy people without a desire for any return; donating and promoting the missions the noble scholars are working for; keeping the members of the family and the society united; trying for spiritual advancement by bringing purity of thoughts, speech and deeds; seeking for the Truth and spreading it; and keeping the Light of Dharma ever burning even by sacrificing oneself for that good cause.
- iii) **PITRIYAJNA** : It means honoring and respecting the parents and elders, not only by giving them physical satisfaction but also by obeying them to give them mental happiness. Performing Yajnas, Shantipaathas or Puraanapaaths, praying to God or feeding people in the name of their parents and forefathers after their death for peace for the departed souls after having not cared for or having disobeyed or dishonored them while they were alive, is nothing but a show that brings more vice than virtue. Following the path explained and demonstrated by the Rishis and asking others to do the same is also Pitriyajna.
- iv) **ATITHIYAJNA** : Honoring and helping the Sannyasis and other preachers who are engaged in propagating Dharma with food, drink, lodging and money, so that they may not have to worry about those things and devote their whole time in their noble work.

- v) **BHOOTAYAJNA:** This is also called Bali Vaishavadeva Yajna. This practice of Dharma inspires a person to feel his own self in other creatures and plants, etc., Once a person is non-violent towards these dumb Creatures and has a compassion for them, he will never kill or injure anyone for his own satisfaction.

Thus, a person who performs the above Yajnas regularly is able to realize himself as well as God, because his own self and mind is purified and becomes completely Saatvika.

There are the others who follow the path of Yoga. All the three Naachiketa Agnis - i.e., Jnaanayoga, Karmayoga and Upaasanaayoga have the same effect on a self as the above Yajnas have. All the three combined are called ADHYAATMAYOGA that has been explained earlier.

3.2. "The world is like a river. This has two banks- the soul and God. The soul must cross this river of the world to meet Him. There is no fear with Him. He is the Supreme Indestructible Being. For those who want to get across this river and are involved in performing the Yajnas there is a beautiful bridge. That bridge is called 'Naachiketa' or 'Adhyaatmayoga' the combination of the three Yogas. May we be able to know about that bridge and walk over it."

3.3-4. "The soul is the owner. The body is its chariot. Buddhi is its driver. The mind is the reins. The senses are the horses. The five objects - i.e., Shabda (sound), Sparsha (touch), Roopa (form), Rasa (taste) and Gandha (smell) are the five pastures which easily attract them. The soul combined with the senses and mind is called Bhoktaa."

Until the soul is freed from the subtle body it is both Kartaa and Bhoktaa. Bhoktaa here means the one who enjoys the fruit of Karmas. Karmas are produced by Kleshas and Kleshas are produced by Vaasanas and Samskaaras. All these things lie with the mind or Chittam. The soul is a doer and enjoyer only when it is with the mind and senses. The God is only Kartaa. He does not enjoy and so He is not Bhoktaa. In salvation, as there are no mind and senses with the soul, it enjoys only the Bliss and does nothing.

3.5. "Just like the wicked horses become uncontrollable for a charioteer, the senses become out of control of the person who does not possess the knowledge of the Spiritual Science and is unable to concentrate his mind."

3.6. "Just like the good horses obey the orders of a charioteer, the senses remain under the control of the person who possesses the knowledge of the Spiritual Science and has a concentrated mind."

3.7. "The one who does not possess the knowledge of the Spiritual Science, has a bewildered mind and is impure from within and without, does not attain to the Supreme Stage and returns to the world."

- 3.8. "On the contrary, the person who possesses the knowledge of the Spiritual Science, has a concentrated mind and is ever pure from within and without, attains to the Supreme Being from where he does not come back to the world".
- 3.9. "The person who has the Knowledge of the Spiritual Science as his charioteer, has a good control over the senses with the help of the reins of his mind, crosses the worldly path and reaches the Highest Stage where he meets that Omnipresent Supreme Being and becomes one with Him."
- 3.10-11. "The objects of the senses, namely Shabda, Sparsha, Roopa, Rasa, Gandha are subtler than the senses; the Chittam is subtler than those objects, the intellect (Buddhi) is subtler than Chittam; the Ego (that is the spirit of all these things) is subtler than Buddhi or intellect; the unseen invisible soul is subtler than the Ego and that Purusha, the Supreme Being God is superior to the soul. The God is the Supreme Power and there is nothing that excels Him and so He is the Principal Aim and Object to be attained."

The one that is subtler is more powerful than the one that is grosser, and it is the subtler that can easily control the grosser one if it exerts itself. When the subtle thing is unassertive, the gross one does what it desires and the subtle one is dragged onto a wrong path. The best example of this are the parents of this new age. The parents of the new generation are busy with accumulating wealth. They do not have much time to look after their children. Although they can control them easily and put them on the right path, they are unassertive. The result is that the children develop their own habits and desires. As the parents do not want to be drawn into the arguments and are reluctant to sacrifice their own comforts and joys for the sake of the children, they close their eyes and let them run free. Consequently, when the small desires are transformed into the bigger ones that start rocking the boat of their household, they repent and ask the Pundits to correct the children. But, unfortunately, by then it is too late. Nothing can be done and the parents must enjoy the fruits of their negligence. Similarly, if the powerful things in our body like Chittam, Buddhi, Aham and soul do not use their power to control the senses and their objects, they have their own way and drag them on the path that takes them not to God but to the world. Therefore, the best way to be ever happy and peaceful is that one should make his own self obedient to God and then control the Aham (Ego), that will control Buddhi, the Buddhi will control Chittam, the Chittam will control the objects and they will control the senses. In the household, too, the younger parents should offer themselves to be disciplined by their elderly parents and they should submit to them. Then the stream of that control flows through all the members from the top and orientates all these cells of the house in the one direction that electrifies the whole Home and energizes each and every member. The elderly parents, too, should devote all their time until their children are on the right path, to set the Home right and for that they should themselves be disciplined by God and strictly follow His Orders. The priorities are to be examined and changed. The false knowledge that once they earn a lot of money they will have everything they want should be rectified. The children, character, culture, discipline and alertness should be given preference to earning money and other worldly enjoyments of the married life. Let them enjoy the married life remaining as only a couple for as many

years as they like. But once they have the children, they must change their attitudes and priorities unless they want to be burnt in the fire of the hell of sufferings when they are old.

3.12. "This Atma is existing in all creatures, but it remains hidden. It does not show off itself. It can, however, be seen through a Buddhi that is pointed and very subtle. Only those who can easily perceive even the subtlest things can see Him, too."

Here Yamacharya refers to the Brahman as well as the soul. Both are called Atma. The soul is called Atma because it incessantly keeps moving from one body to another. God is called Atma because He exists at all places and all times simultaneously. Yamacharya says that both of them do not show off themselves though they are the main elements working in the bodies and the world. We raise our hands, work with them, do all other works. Who is there helping the hand or giving it the power? Similarly, when we talk or walk, speak or smell or eat and drink there is an element that is making all these parts of the body work. We do all these things until and unless that substantial element leaves it and goes away. Once it is gone they are helpless. But, does it show off at any time? God, too, is the main Conscious Being that is making all these stars and planets regularly move, these rivers and streams flow without a rest, and is creating, maintaining and destroying the things and creatures in the world. He is animate while the world itself is inanimate. We see beautiful flowers, trees, leaves, butterflies and other animals and plants that are painted in various colors. How wonder struck we are when we see the well-designed leaves and artfully colored fishes, flowers and other things. Who mixed those colors so nicely? Who cut the edges of the leaves so minutely and artistically? Who arranged all these parts in our body so cleverly? It is He alone. But does He ever come to us and say, "It is 'I' Who has done all these things? It is He alone. But does he ever show Himself off? No. The scientists are busy searching for that unique engineer and artist but are unable to find him. Just as Hanuman split the pearls of the necklace presented to him by Sita to see whether he can see Ram-Sita in them and threw them away when he could not, the scientists are analyzing very minutely each and everything in the world to find HIM Who has manufactured them but have failed. There is a hint for us in this Shloka. God is the Master. Prakriti, the Primal matter, is His wife that lives in the form of energy in Him. When he wants to create the world He empowers the Prakriti to form the things as it likes. What is visible in the worldly things is just that Prakriti alone. It indicates that a man in the household, should keep himself hidden while allowing his wife to do all the things as she likes and earn the name and fame in the world. He should never show off himself. He should be pleased and not envious when his friends or relatives praise the lady of the house for the nice upkeep and maintenance. God has also demonstrated this principle through one practical example. When a man makes love to his wife she gets pregnant. Once she is pregnant, it is completely left to her how to grow the foetus inside, how to bring it up as a healthy, cultured and intelligent child, etc., The man has no hand in all this growth and development. He leaves everything to the woman. He remains unseen in the background while the woman is in the front. It implies that as a

man helped impregnate the woman physically, he should help impregnate her mentally, emotionally and spiritually, too; and, as he kept himself behind the curtain when she was physically pregnant, he must keep in hiding even during other pregnancies -i.e., mental, emotional and spiritual ones. But, what an ignorant man now does is that while he keeps aloof during the physical pregnancy (because the nature is like that and it does not allow him to poke his nose in), he throws her on the back seat in all other situations and keeps only himself in the front. This kind of negligence makes the woman feel as if she is only a machine for producing children, otherwise she has no importance in the family. This is what hurts her and she stands up to rebel against the man. The man should know that the woman does not have only a physical womb, but also has mental and spiritual wombs, and just as it is a sin to destroy the physical one it is also a sin to destroy the other Garbhas. The man should help her impregnate mentally, intellectually and spiritually, too, and leave her to look after the further growth as he does when she is physically pregnant. Besides, just as it becomes his duty to keep her always happy during the physical pregnancy, he should keep her happy and encourage her while she is impregnated mentally and spiritually, too.

Similarly, a leader should never show off himself when the community achieves some success. He should allow the people to give credit to his followers rather than to him. God and soul have, thus, practically demonstrated how we should behave in our lives. If we are actually the spirit behind any movement, and the reason behind any success we should hide ourselves and let the followers and friends earn fame for themselves.

The people are not fools. When they hear a few giving credit to themselves for any success, they do not believe them and start looking for the actual spirit behind. They start finding him out. So, is God, too, sought for since Eternity. But everybody is not credited with success in this field. Only the soul that has developed a sharp pointed intellect can perceive Him. One may ask, "Earlier Yamacharya had said that He cannot be seen by Buddhi while here He says that He can be seen by the subtle intellect. Is this not a contradiction?" No. What he really means is that one cannot see Him with Buddhi but through it. For example, when a doctor gives an injection to a patient he inserts the needle in the vein or muscle and the medicine goes through it into his body. Similarly, when a soul possesses the Buddhi that is very subtle and pointed it goes through it and meets Brahman. How is this Buddhi achieved? By practicing Swaadhyaya and Yoga. First, we should obtain the knowledge either by studies or by listening to the Guru. Whatever knowledge we achieve should then be put into practice. Then we should sit in meditation every morning and evening and see what results the practice has produced. If it has not produced what or how much we wanted we should find out the reasons for that. Thus, we gain experience. This is called Yoga. That experience should then be compared with what we had learnt and we should also try to obtain more necessary information along those lines. Thus, the experience enriches the

knowledge. When we keep enhancing our knowledge like this the Buddhi becomes very sharp and subtle. Jnaana, Karma and Anubhava change Buddhi into Dhee. Now, let us combine it with Bhakti and faith. The Yoga or meditation on self or God makes that Dhee pointed and sharp. Just as a thick flat nail cannot penetrate into wood the thick Buddhi cannot realize the self or God. So, just as we rub the point of the nail against a sharpener to make it pointed, we must rub our Buddhi against the sufferings, obstacles and adversities to sharpen it. It is rightly said that "the successes do not sharpen the mind as much as the failures do." That is why the scriptures tell us to go through the sufferings and try to keep a balanced mind while going through them. This practice is called Tapas - "DVANDVASAHANAM TAPAH." So, Tapas and Bhakti sharpen the Dhee that changes eventually into Medhaa. Now we should combine it with Aditi - the spiritual magnetic power obtained from God. How can we have that power from Him ? Through Samaadhi. Samaadhi means to join the soul with God and keep them together as long as possible. The soul can easily meet with God in Yajna. Yajna does not mean only Agnihotra. Any action that makes us sacrifice our time, money and pleasures and helps in directing our mental, physical and spiritual powers toward one goal is Yajna. Agnihotra is called Yajna because during that ceremony the Karmendriyas, Jnaanendriyas, Manas, Buddhi, Chittam and Ahankaara are all directed toward one point and they are all engaged in that performance. When the students learn from a Guru for hours and hours, they are actually in Samaadhi during which the knowledge of the Guru freely flows in the minds of the students. The Guru's mouth and the students' ears are only the instruments, the real thing is the mind. Through speech student's minds are connected with the mind of the Guru that stays there concentratedly and this joining of the minds causes the mental and spiritual powers of the Guru to flow into the students. That is why the scriptures say that during studies the students are kept in the womb of the Guru. It means that just as during a pregnancy the foetus is connected with the mother and her all physical, mental and spiritual powers flow into the subtle body of the child, the students are connected with the Guru internally and they get all the powers from him. When a man is engaged in Japam or chanting of the Mantras his soul is automatically connected with God Who exists in those Mantras and he remains in Samaadhi, and during that period, the power of God flows through the Mantra into the soul and it gains power from God. When a person is engaged in doing God's work he is connected with Him through that work and obtains His power. All these things change the Medhaa into Prajnaa. This power of God is called 'ADITI' that frees a person from all doubts and duality. This Medhaa impregnated with Aditi is changed into Prajnaa. So, Prajnaa is the most pointed and subtlest form of Buddhi through which the soul can easily meet with God and see Him.

How can one know that his Buddhi has changed into a minute one ? Yamacharya says, "Such a person becomes Sookshmadarshee in his actual life." We see the sun and moon daily. A scientist, too, sees them. But, there is a difference between their visualizations. We see with our thick Buddhi while a scientist sees them with Sookshma Buddhi. That is

why the scriptures declare a scientist closer to God than the ordinary persons. Only those whose Saattwika Sanskaras are prominent at the time of death become scientists in the next birth. They are Yogis in disguise. The only difference between a Yogi and a scientist is that the Yogi's minute intelligence works through the spiritual path and from the very beginning he is on the right track that leads him to God but the minute intelligence of a scientist works on the material path and to achieve God he must take his Buddhi on the spiritual track and that he fails to do. That is why he fails to achieve or realize God though it is His Grace that he is able to analyze each and every element of the Universe so successfully and He is very close to him. If by chance a scientist is fortunate to put his Sookshma Buddhi on the right spiritual path he will become a great Yogi. The Yogi's Buddhi travels through Atisookshma from the very start while the Buddhi of a scientist travels through Sthoola to Sookshma and it stops there. The very moment that he will be able to go from Sookshma to Atisookshma, he will become a Yogi and attain salvation. Otherwise all his observation, analysis and Yoga makes him declare only that "I feel now that there must be some Supreme Being that runs this Universe but I am not sure that He is God." Unlike the Yogi, he has a glimpse of SATYAM but not the realization.

How does the soul meet God through Prajnaa ? It has been explained earlier that all three types of Sanskaras - Saattwika, Raajasika and Taamasika are lying in Chittam. We also know that the Sanskaras that become prominent at the time of death determine the body for the soul to live in the ensuing birth. Now, this means that if we can somehow make the Saattwika Sanskaras become prominent at that hour we shall get a very good birth. Is there a way to do that ? Yes. Suppose you have some sands mixed with some iron particles and you want to obtain only the iron particles from that mixture, what will you do ? You will find a magnet and move it over the mixture. The magnet will draw up all the iron particles leaving the sands behind. Prajnaa is a spiritual magnet. If you happen to possess it you can easily make the Saattwika Sanskaras come to the surface leaving other Sanskaras lying down in the depths. That is called Buddhiyoga. So, first try to possess Prajna and then with the help of it have these Saattwika Sanskaras come up. Just as it is the air in the needle that pushes the medicine through the needle into the patient, these Saattwika Sanskaras will help the soul to pass through the Prajnaa and enter into God. We can have the Saattwika Sanskaras prominently at the end of life only when we engage ourselves completely in Saattwika Pravritti at least during the final years of life. Therefore a person should try to become Saattwika right after his 50th year. That is why the Rishis have planned these Vaanaprastha and Sannyasa Ashramas. Starting with Vaanaprastha, he channelizes his energies through Sattva Maarga in such a way that by the end automatically he will have only Saattwika Sanskaras. They will earn a Saattwika family and a Saattwika body in the next life and, if he keeps doing like this, gradually all his Taamasika and Raajasika Sanskaras will be exhausted and only Saattwika Sanskaras will remain. Then, they will guide him to rise even beyond those Gunas and one day he will become Nirguna like Brahma and both of them will be in the reunion that is called Moksha or emancipation. This is all explained very briefly here.

3.13. "The person who has attained Prajnaa is a Praajna. He should control his speech and mind. Then he should merge them in his Knowledge, merge his knowledge in his

Aham, and lastly, he should merge his Aham in the Peaceful Self." Here Yamacharya is explaining the way a person may attain God in Samaadhi. After he has achieved the state of Praajna (i.e. has possessed Prajnaa), he should attempt to rise beyond even the Sattwika Sanskaras. The first step is that he should control his power of speech. There are 5 Karmendriyas - the mouth, hands, legs, anus and genitals. The mouth and the mind are the two organs that keep speaking even after other Karmendriyas stop working during meditation. One can control his mouth and render himself speechless, but the mind still does not listen to the orders of the soul. When a person is able to stop his mind from speaking he rises to the state of a Muni. All these Upavaasams and Vratams are aimed at achieving success in stopping the mind from speaking. But, the people have not understood it. They have limited them only to the food. Upavaasam means to stay with God. When a person rises beyond his senses and mind and stays in the self, the soul is closer to God. At that stage both the mouth and mind stop speaking and they are completely silent. That is called Shoonya Samaadhi. There is another way and that is, keep the mind engaged in Japam. It will be busy chanting the name of God or a Mantra from the Vedas, where God exists, along with their meaning. This is better than Shoonya Samaadhi. Because it is something positive. When Shoonya Samaadhi blocks the ways, this Mantra-Samaadhi keeps only one channel open and closes all others and thus, when the mind is controlled altogether, it draws power from God through the Mantra. In Shoonya Samaadhi the mind may even go to sleep sometimes but in Mantra-Samaadhi it is always alert and active. The best way of Japam is Upaanshu Japam when the mind is chanting quietly and totally engrossed. It is called Upaanshu because this kind of Japam takes the soul closer to the Light of God where, if fortunate enough, it Sees the Light and is merged in that Light of the Supreme Being. Here the mind stands for Chittam. Japam, as per Patanjali, is the best way to free the mind or Chittam from all Vrittis.

When a person thus succeeds in controlling the mouth and mind, he is mentally electrified and energized, because through the Mantra he obtains the power from God. Now he should merge this electrified mind in the Knowledge he has already gained through Guru, Scriptures, Karma and experience. The person who attains to this stage is called 'Enlightened'. The power that his mind had obtained is now transferred to the Buddhi and that is elevated to Medhaa. Then, he should merge this Knowledge in the Aham ("am" in English is the short form of Aham) or Ego. Ego is the executive power of Atman and without the help of this the soul cannot do anything. The expression of 'I' with Atman is only the voice of the Ego. When a man has a Taamasika ego he is arrogant and egotistic and his Aham takes the form of Ahankaara. However, when the Ego is purified and has Sattwika waves, it builds self-confidence and full faith in one's own self and God. This merging of one's electrified and Sattwika mind and Buddhi into Aham changes it into OM. In Aham 'A' is the first vowel while 'O' in OM is the last vowel. Aadisvara changes into Antyasvara. In the world the soul is the Aadisvara - or the first vowel while God is the Antyasvara - the last vowel. As explained earlier,

Aham is the energy of the soul. So when the Knowledge is merged in Aham the self stays in the self. The self at this stage is called 'SVASTHA' - self staying in the self. That is the first stage of Samaadhi. Here the self Sees God and feels like 'I See You, I realize You.' The next step then is to merge this self which is now beyond all senses and mind and has become Gunaateeta - above all three Gunas, into the Great Self, the Supreme Aham of the Universe that is the embodiment of Peace and Bliss - Shanti and Anandam. That is called Asamprajnaata Samaadhi, the final and ultimate state of Samaadhi where the soul is in Union with God and the difference of 'I' and 'YOU' does not exist any more and the 'I' changes into 'YOU'. That is what the Veda says - "Either You become ME or I should become YOU. This 'I' see You' business I do not like any more."

- 3.14. "Rise. Be awakened. Select the best people and realize yourself with their help. This path of spirituality is not an easy one. It is just like walking on the sharp edge of a blade. Everybody cannot walk on it. The souls that have experienced this oneness with God all say this".

Now Yammacharya gives a beautiful message to the people through Nachiketa. 'To rise' here means to rise beyond Tamas. We are all sleeping because we are acting under the coverings of Rajas and Tamas. Though, we say that we rise in the morning and sleep at night, actually, we never rise, and the sleep is the double sleep. Tamas is nothing but death. So, when a common man with Tamas dies he dies during death (MRITYOH MRITYUH). The Sattwika man dies only once when he leaves the body, but the common man dies at all such moments when he falls down from Sattwa state. When a man in Tamas or Rajas walks, his every step takes him toward death and actually, his every step is nothing but death. Thus, the common man is held by death in her jaws and he has to release himself from them. A man engaged merely in the works of the world that enhance his Ahankara, greed and attachment to the worldly passions is not at all alert, is not awakened. To wake up in spirituality means to be in the self, not to be guided by the mind and senses. However alert and smart we may be in our worldly duties we are just inactive. So, first of all we must spiritually wake up and be alert and then seek for a real Guru. We are sleeping and just as a person finds a Guru in his dreams we, too, find a Guru who satisfies our whims. We do not go to a Guru who asks us to give up Ahankaara and other worldly passions, but go to him who says, "Eh ! You want to achieve God and Bliss, come here you will have whatever you want. I shall make everything available to you, and you need not give up any bad habits. Come fully loaded with the bundles of passions and I shall give you a boat that will take you to your goal. you may even drink and dance and have free sex with anyone you like openly in the boat. You will reach your goal." And the followers are excited and they say, " See, here is a Guru who is really the Master. We can reach the other bank with all this load," They do not know that neither that Guru nor they themselves know what their goal is. They all ride the boat with the Guru carrying the

heavy loads of never ending passions with them and finally the boat capsizes in the turbulent waters of the world and drowns all of them along with their passionate Guru. On the contrary if some one says, "Do you want to go on the path of spiritualism ? Then, leave your bundles here only and come along without carrying anything of the worldly enjoyment. " They say, "This man is no good. He is not a wise man. If he is really wise he should take us with all our luggage." That is why we see all the people with their passions attending the prayers and Poojas in the temples. The priests fool the devotees and the devotees think that they are wise enough to cheat God. That is why the devotees revolt against the Guru who asks them to change the life-style and give up eating meat or drinking alcohol. Both Guru and disciples are sleeping, and, just as we have sweet dreams during sleep, they too have their dreams materializing in the forms of those Gurus and the passionate congregations.

Therefore, Yamacharya says, "first you rise from the sleep and then find out the Guru." He has given a beautiful name to these Gurus 'VARA'. Who is Vara ? 'Vara' is a person who is accepted, selected. The groom is called Vara because he is accepted by the girl to be her husband. Similarly, here Vara means a person who has been selected by God. Whom does He select ? The one who is loved by Him. Whom does He love ? The one who gives Him priority over the other things of the world. The one who eats, drinks and does other things for Him alone. When he speaks, his every word conveys Him to the people; when he thinks, each and every thought is loaded with Him; when he works each and every item of the work is directed to Him alone. Only such a person who is totally engrossed in Him and who is ready to sacrifice his own life for Him is loved by Him and such a person is called Vara. Only he who is awake can succeed in finding out such a selfless Guru. Yamacharya says that only such a Guru can make people understand the reality. He opens their eyes while the other Gurus and priests blind them for their own convenience. They know that once their followers wake up they will have to close their businesses.

Lastly Yamacharya says that going on spiritual path is not some child's play. It is a test to know whether the person actually wants to achieve God or not. One will not be able to have both God and the world simultaneously. If he wants to have God he must leave the world, and if he wants to enjoy the world he must leave God. To say that God forgives all the sins and gives all Bliss even when we are passionate because He is very Kind is nothing but fooling oneself.

3.15. "He does not possess any Shabda, Sparsha, Roopa, Rasa or Gandha. He has neither beginning nor end. He is above Ego. He is stable. One who respects Him, is certain about Him, selects Him and arranges Him in his life in a well planned way and is released from the mouth of death."

God does not have any senses. He does not have any desires. There are three things connected with perception - Indriya, Vaasanaa, and Vishaya. All these things

like Shabda, etc., live in things as well as in the Indriyas. The Indriya or sense is only the medium. The main things that are connected through Indriyas are Vaasana and Vishaya. The Vaasana in the ears is called Shabda. When it is connected with the Shabda lying in the object through the ears there is a spark which is conveyed through mind to the soul. Similarly, all the five Vaasans come into contact with the Vishayas relatively through the medium of the respective senses and produce sparks that are relayed to the soul by the mind in the form of information. The objects are the containers of the Vishayas while the Indriyas are the containers of the Vaasanas. It is the gross Indriya and the object that come into contact with each other. With the contact of these two containers the Vaasanas and Vishayas meet. The best example to illustrate this aspect is given in the form of Kaama. The sperm is the Vaasana, the male organ the container, the juice in a woman is Vishaya, the female organ is its container. It is the male and female organs that come into contact and that contact produces excitement which in turn activates the sperm and juice to mingle. When they mix together there is a spark which brings joy to both man and woman.

This explanation clarifies that only the contact between Vishaya and Vaasana produces the spark. If the Vaasana is controlled or the object does not possess any Vishaya the contact of the two gross things- i.e. Indriya and Object - will not produce any result. That is what Gita says, "If a person controls the Vaasana contained in the Jnaanendriyas and then works with the Karmaendriyas he will not have any Vaasana along with the Karma and that kind of Karma does not bind him." Because, as said earlier, it is the Vaasana stuck with the Karma that changes into Sanskaara and causes births and fruits.

God has no Indriyas and so He does not possess any Vaasanas. All these objects in the world are only for the souls to enjoy, God does not or needs not to enjoy them, because He is Poorna Tripta - fully contented. The soul, does not have any Vaasanas in itself. The Vaasanas stick to it when it comes into contact with the senses through the mind. The Vaasanas in the senses become active in Chittam and then they are called 'Chittavritti'. If the soul becomes able to control the Chittavritti the Chittam will have no contact with the senses and the Vaasanas will never be active. In that situation the soul, too, remains Poornakaama like God. God is naturally stable. The soul, too, is stable until and unless it comes into contact with the Chittam and senses. Its stability is destroyed only by the contact with Chittam and senses. In addition, the Chittam also contains all the three Gunas. When it comes into contact with the senses the Vaasanas in them provoke the Chittam and the Tamas and Rajas become active and prominent. If it does not come into their contact, the Sattwa in it becomes prominent. If the soul meets Chittam in that situation it becomes Saattwika. Let us take an example. We do not feel sensuousness if we are engaged in a good work and there is not provocative material before us. When we read or watch any sensuous story or movie the Vaasana in eyes then provokes Tamas and Rajas in our Chittam and they become active. So, the best way for control is to avoid such situations. When the Chittam calms down it is

filled with Sattwa. Tamas and Rajas make a Chittam unstable while the Sattwa makes it stable. When the soul is either separated from Chittam or mingles with the Chittam that is fortified by Sattwa it remains stable. However, to attain this stage the soul should detach itself from Aham. The Aham is the executive power of the soul. When it gets into the bad company of unstable Chittam combined with the senses it drags the soul down and involves it into unwanted actions. The Aham and company overpowers the poor helpless soul. But who made it helpless ? The soul itself. That is what Gita says, "The soul itself is a friend or foe of itself." So, the soul should be very careful and alert, it should not allow itself to be governed by the Aham & Co., but instead, it should exert itself and rule over that company. That is what is meant by 'Mahatah Param'.

To have full information about all these things, to have full confidence in itself, to keep itself completely submitted to God, to have full faith in Him, to select one path that is the best to be followed and to plan the life so that the soul becomes stronger and stronger day by day and keeps advancing toward God is explained by the word 'NICHAAYYA' in this shloka.

Each and every ritual, practice and ceremony has a set procedure. If one follows that procedure the ceremony or practice becomes successful. But we do not observe those procedures strictly and we fail in our attempts. For example : to plunge into Yogasanas and Pranayama without having practiced the basic essentials known as the Yamas and Niyamas; or to plunge straight into Poojaa without having prepared ourselves mentally and spiritually; or to throw the wood sticks in Havana Kunda in a haphazard manner and burn them; or to lead the life in a very haphazard manner without having any plan or scheme; or to bring up children giving them full freedom to enjoy the home life as they like or to educate them without having a goal; or to earn and spend the money without any previous thinking and so many other things that we do without any planning are all to be discarded. When we cannot plan for these small things how shall we be able to plan for that big thing 'MOKSHA' ? We are so arrogant that we try to fool God and ask Him to take us to His abode by a short cut because we have been feeding Him all these fruits and other sweets. He does not say anything and keeps silent just as the Saatwika parents do when their arrogant children try to fool them.

Achieving God comes later. First of all one should try to free himself from the jaws of death. Now, with our disabilities, arrogance and foolishness we are dying not once but hundred times in one life. So, first we should know how to die only once, how not to fear death, how to welcome death and then, how to conquer death. If we are able to go through all these stages successfully we shall be able to free ourselves from the bondages of birth and death.

This relief can be achieved only by setting our selves as the Masters of the senses and arranging a regular seat for God in our day today life. As we see now, we do not

have any arrangement for Him. We are completely engrossed in our own enjoyments. How can we give any scope for Him in our lives when we are unable even to adjust our parents living there ? We shall know how to adjust them when we have them with us under one roof, but we fear to do so because that will destroy our free life-style. This being our attitude toward our living parents who apparently put in a lot of efforts to bring us to this high stage, how can we hope that we shall adjust God in our lives ? That is why we keep Him seated in a temple and meet Him once in a while for a few seconds and feed Him with food that He does not need and come home with a foolish satisfaction that we have met God and now we can do whatever we want. Is there any difference between keeping one's parents in a 'Seniors Home' or keeping God in a temple to set ourselves free from His discipline ? With this attitude shall we be able to even to free ourselves from the death, leave alone the talk of achieving God ? Let us think seriously about it and never forget the 'NICHAYAA' in this context. Let us see what an honorable place we have given to our Father in our lives.

FOURTH CHAPTER

- 4.1. "The God has made all these sense organs opening outwardly. Therefore, a person naturally perceives things on the outside. He does not see the things existing inside himself. Only one out of millions who is guided by his Dhee, whose inner eyes are open and who genuinely desires to achieve immortality and Eternal Bliss, becomes introverted and realizes his own self."

The senses are called 'KHA' in the Vedic Sanskrit. They are the ones that convey all the information to the soul. Just as the ether in the space carries the rays of the sun or the thunders of the clouds to the earth, the senses are the media between the worldly objects and the soul. That is why the space, too, is called 'KHA' or AKAASHA' - i.e. a thing through or with the help of which sound or light passes or becomes manifest. For a deaf person, sound does not exist because those senses are not working. For a blind man, form does not exist because the receiving medium is out of order. It shows that the things, though existing, cannot be realized if they are not manifested by or through the senses.

What are the senses ? The eyes, ears, nose, tongue, or skin ? No. They are only the containers or conductors of the senses. The senses are invisible powers that lie with the subtle body. That is why a mentally upset or disturbed person does not hear the words spoken to him, does not see the things that pass before him, does not relish the food he eats and shuns the touch of even an intimate friend. He does not feel any pleasure in them. But if we go deeper we shall see that the source of these powers is somewhere else, it is in the soul itself in the form of energy that is called 'KAARANASHAREERA' or the causal body. The energy flowing from the soul

produces the mental power and that power flows through the different nerves connected with all the different sense organs in the form of a number of various currents. These currents are nothing but the channels. Just as the water flows through the canals and rivers, it is the power or energy that flows through these senses. They are not solid but hollow within and allow the powers to pass through them. What is Aakaasha - space ? Emptiness, SHOONYAM. That is why it allows the ether to fill it and lets the light and sound pass through it. So, 'KHAM' means emptiness.

Let us see how the perception occurs. When a sense organ contacts an object the channel opens for the energy to pass through. The mental power consists of 5 different elements - i.e. fire, air space, water and earth. They are all in their subtle forms. The objects, too are of 5 kinds - form (product of fire), touch (product of air), sound (product of space), taste (product of water) and smell (product of earth). Here the names fire, etc., do not represent the gross things but their substance in their subtle forms. When a sense organ contacts a thing its power is linked with its relative substance. In other words, the element in the sense meets the relative substance of the thing - e.g., when the eyes see a thing they see only its form. The perceiving power in the eyes is the product of fire as is the form of the thing. So, when the sight contacts the form, it is actually the contact between the two fire-elements; when the sense of smell in a nose contacts the sweet smell of a flower, the earth meets the earth; when the sense of touch in the skin contacts the coldness of ice, the air meets the air; when the hearing power in the ears meet the sweet notes of music, the space meets the space and when the power of taste meets the sweetness of a candy, the water meets the water. Thus, in fact it is not the sense organ that perceives a thing but the power in it. Similarly, it is not the thing that is perceived but the substance in it. This contact can occur on the mental level, too. That is why when a person just thinks of a tasty thing, his mouth starts watering. So strong are these powers in the senses !

God made all these sense organs with outward openings because all the information that a person must collect during his life time is in the world. Even a Guru that guides him on the spiritual path is a part of the world and a person must learn from him only by hearing him. When his mind and soul are so elevated that his own self or God becomes his teacher he may not need a teacher from the world. Man becomes so habituated to this process of collecting information from the outside world that he starts seeking for peace, happiness, the causes of sufferings and diseases and even for God in the outside world. What else is the meaning of all these churches, mosques and temples? He forgets that the peace and happiness lie in his mind only and it is the mind that causes all kinds of diseases and disturbances. A man feels tired when his mind is tired. If the mind is alert and active one will never feel any tiredness. So, the true path for elevating oneself is that he should collect only such information from the world that supports his soul and helps it rise above and beyond the senses and mind. That is what God tells us in the Vedas. He says, " O men, direct your senses to bring food for your souls (Indraaya Bhaagam - Yajuh)". But, we are feeding only our senses.

ego and mind, causing our souls to starve. The result is that the senses, ego and mind are getting stronger and stronger and are overpowering the soul. So, what Yamacharya wants to say is that though we are all naturally extrovert, we should make efforts to become introvert.

Is there any one who has achieved this goal ? Yes, there are such people but they are very few in number. To achieve this, one must develop the following qualities :-

1. He should be DHEERAH. Dheerah means brave, courageous, patient, sincere and quiet. One achieves these qualities when he, instead of depending upon his instinct or ordinary intellectual power, transforms his intellect (Buddhi) into Dhee. When a person studies good books with full interest, assimilates the knowledge, puts that knowledge into practice, gains experiences and then meditates on those experiences to reinforce the knowledge, his intellect changes into Dhee. A person who is inspired and guided by this kind of Dhee is called Dheerah (Dhee +Eera) and possesses all the above qualities.
2. Instead of having the world, worldly riches and prosperity which are all transitory, one should have God, His Friendship, spiritual riches and prosperity as the goal of his life. God, Divinity or spirituality is like the sun. They are all full of light. As the Vedas say, "One should face the sun and move on. Then the shadow follows him. When he has the sun at his back, his shadow guides him and he never succeeds in getting ahead of it." The world is like a shadow. Just as the shadow is dark, the world, too, is full of Tamas, It allures tempts, and encourages him to catch it in the race, but as he moves forward to catch it, it moves ahead of him and never comes into his grip. So, one should have God in front of him and the world at his back. This situation is called 'PRATYAK'.
3. When one achieves success in this way of life he is able to realize his own self. But to earn this state of mind, one must earn the friendship of God. This can be achieved only by working for God, keeping Him always in mind, having full faith in Him and sacrificing one's time, money and everything for Him alone. When a person succeeds in doing so, God becomes VARUNA and accepts that person as His friend. Such a soul becomes Indra - the master of the senses, mind and body.
4. His inner eye should open. We have discussed about this inner eye earlier. The pituitary gland is the third eye but we have not known its Yogic and spiritual importance. That is the place where the Aajnaa-Chakra is located and only through Yoga can we open that eye. As per Patanjali, it is opened with the help of Dhaaranaa, Dhyaanam and Samaadhi. Once that eye is opened each and everything in the outside world as well as inside one's own body and mind becomes clear. Such a person is able to see through all his previous births. Desha, Kaala and Sanskaara are the three things that are connected with births. With the help of Dhaaranaa one is able to concentrate on Desha (space), by Dhyaanam on

Kaala (time) and by Samaadhi on Sanskaaras that determine the shape and span of life. Thus, a real Yogi is able to visualize all his previous births. That is what Lord Krishna means when he says, 'I as well as you have come through a number of births O Arjuna. The only difference is that I know all of them while you do not. Shri Krishna was a real Yogeshvara. This also means that the astrologers that claim to know a person's past usually fool him and satisfy him by explaining just the common things in general terms. To be a good astrologer one must be a Yogi who could enter into the Desha, Kaala and Sanskaras of the client. Likewise, a person who controls these three aspects can easily know which type of body he is going to bear in the next birth. (PARINAAMATRAYA-SANYAMAAT ATEETA ANAAGATA-JNAANAM.)

5. He must have a genuine desire for attaining immortality and Eternal Bliss. Generally, a man is impatient and fears to give up what he possesses. He is satisfied with whatever he enjoys in the present. He is scared of the uncertainty. This is because he does not sincerely believe either in God or the Eternal bliss. Besides, he fears leading a life of austerity that involves a lot of restrictions. He only wants to lead his life easily. So, he prefers pleasures mixed with sufferings to the Eternal Bliss. He thinks that the pleasures are already known to him and he is enjoying them while no one has come back from eternity to tell what kind of that Bliss is. He is not at all sure whether or not such an Eternal happiness really exists. So, the common man is satisfied with the condition he is in, dancing with joy when there is happiness and crying and blaming God when he faces adversities. He does not want to have any more than that. Only one out of millions is able to understand the value of Eternal Bliss and he strives for that. Hardly one out of millions of such assertive people succeeds in his attempts and that, too, only after having gone through a number of lives full of austerities and renunciations.
- 4.2. "The ignorant people prefer to follow the desires that take the soul outward. Consequently, they fall into thousands of traps that have been set far and wide by death. Those who succeed in realizing God and Eternal Bliss, unlike the ignorant persons, never try to extract Eternal happiness from the transient things."

Who is ignorant ? According to Yamacharya all those who fall in the following categories are ignorant, however great scholars they may be in the field of the worldly knowledge :-

1. Those who are extrovert and blindly follow their Chittam that takes them outward and deludes them by presenting attractive pleasures.
2. Whose souls are enslaved to the senses.
3. Do not exert any control over their minds and senses and have given them full freedom to do as they like.
4. Even knowing that these pleasures are mixed with all kinds of miseries, do not assert themselves to find the Eternal Bliss.

5. Seek for the eternal happiness in the worldly enjoyments that are very unstable and transient by nature.
6. Do not know that the happiness, actually, exists in the self not in the mind, senses or worldly objects.
7. Do not know that the peace finally exists with the Supreme Being and one cannot have it if he is not in union with Him.
8. Conveniently forget that only the self and God are eternal while everything except these two is transient and can never give lasting peace or happiness.
9. Are not prepared to undergo the austerity for achieving that emancipation.
10. Are not prepared to believe that there is God, soul and a thing like Eternity.
11. Are not prepared to renounce the transient things that are giving them pleasures.
12. Are satisfied with whatever knowledge or information they have and do not try to learn more about the things that can bring them the real happiness and peace they desire.
13. Know that the death comes only once and do not understand that all these tensions, worries, diseases and miseries are nothing but the forms of death only.
14. Do not know that all these desires and passions that bring sufferings are nothing but the thousands of traps set up by death to catch the careless souls just like the webs woven by a spider to catch its victims.
15. Do not know that praying to God to give them worldly prosperity and happiness is only foolishness and God laughs at such prayers.
16. Have not tried to elevate their instinct to the level of intellect or Dhee that only can guide them on the right path.
17. Ask God by chanting a number of Mantras and Beejamantras to guide their Dhee while actually they do not have one.
18. Have been engaged all their lives just to satisfy their senses, egos and Chittams and have not disciplined and trained them to bring only the things from the outward world that are useful for the soul.
19. Do not know that feeding the senses and starving the soul is the greatest sin they are committing.
20. Do not know that it is the soul and not the senses or mind that has to continue the journey to the next life and if it is kept starved it won't be able to fulfill its duty.

21. Do not believe that there is something called 'the next birth' and that we must go through a number of births before we attain our final goal, whether we believe it or not.
22. Do not believe that attaining the reunion with God alone is the end of our lives and nothing else can stop us from being born again.
23. Do not know that this reunion can only be affected when the soul is loved by God and accepted by Him, a state that is achieved only when the soul rises above all these objects, senses, desires and mind and exists in the SELF as Shuddha Aatmaa.
24. Do not know that the soul is never a sinner, ignorant or impure ; but is pure, pious, and possesses the true knowledge and happiness. Once it is in itself, it will realize its real form.
25. Are not convinced that the immediate aim of our life should be to attain perfection, because an imperfect self cannot attain a Perfect Brahman, just as a piece of wood cannot be joined with a piece of iron.
26. Do not know that the soul is actually perfect, and it is imperfect only when it is in the company of the senses and mind that are extrovert; and that to make it realize its perfection it must be elevated and separated from their company which can be done only through Jnaana, Karma and Bhakti.
27. Do not know that it is foolishness to seek outside for God Who exists in everyone and is achieved only when the self is ready for that..
28. Do not know that just to engage oneself in rituals, routine prayers, worships and Homas is nothing but wasting the valuable time, unless they tread the path of Dharma as well explained in the Vedas, Upanishads and other Scriptures written by the Rishis who had attained this state of Self-realization.
29. Do not know that all these great men called Avatars are honored because they attained this perfection and practically demonstrated how one should follow the path of Dharma. These, too, were souls just like we are. To say that 'they were gods while we are just human beings' and to excuse themselves is totally wrong.
30. Do not know the significance of sufferings. Without sufferings one cannot be freed from the bondages of Karmas. As the scriptures say one should invite adversities and then pass through them successfully without allowing their minds to be affected. Such adversities that are called 'Yajniya Pasha' (opposed to the Karmas that he was not prepared to face) do not have any bad effect on a person as he is prepared to face them. These sufferings help a person in cleansing himself and elevating the soul.

As opposed to these ignorant people the wise men, who have realized their selves and God, never seek for the Eternal happiness or peace in the transient things of the world.

4.3. "The one that helps a person in perceiving Roopa (form), Rasa (taste), Gandha (smell), Shabda (sound), and Sparsha (touch) resulting from the mutual contacts is the soul. It remains even after the body is destroyed."

4.4. "It is the soul that enables a person to experience freshness at the end of a good sleep or fatigue at the end of a hectic day. It is great and its power is extended to each and every part of the body. Once a person realizes this self he attains wisdom and never again grieves in his life."

4.5. "A person who knows this soul very closely, realizes that it is never affected by sufferings but always enjoys the sweetness. Once the soul detaches itself from the rest of the physical system it attains the state of eternal happiness. It becomes the master of the past and future and such a person never hates his own self."

There are persons who hate their souls and are so disgusted that they want to commit suicide. Who are they ? Those who have not understood the soul and its immense power and pure nature. The soul is ever happy by nature. It is only caught in sufferings when it is attached with the mind and senses. When a person succeeds in detaching his soul from the body, mind and senses, the soul does not undergo sufferings any more and enjoys only happiness even when the body is tortured. A martyr who knows the beauty of sacrificing oneself for the sake of Dharma is the best example of this theory. He keeps smiling even when his body is hanged, nailed, hit, hurt, boiled or burnt. The smile on his face is the reflection of a happy self.

A person who knows this power of his self deals in such a way that every moment of the present is filled with the nectar of happiness and mirth and passes in that very form into the oblivion of the past. Thus, the soul becomes the master of the past.

Such a soul becomes the master of the future, too, because his plans in the present mould the future in the way he likes. For example, if a person spends his present life with all righteousness, serving the people, working for God and elevating his own self, he will certainly have a better birth in the future.

4.6. "The soul comes in the body first. Its powers, senses and other elements follow it. So, naturally, the soul is the master of all. If it keeps them under its control, it is able to realize God Who is already there in the Guha. God, too, exists before the world is created. So, just as God is the Master of the world, the soul is the master of its small empire - the body."

4.7. "The soul enters into the body with Praana. Along with that Praana comes another Divine Power called Aditi. She comes to collaborate with the soul and help it on the path of righteousness. She is very powerful as all the other gods are merged in her. She, too, is seated in the Guha and is manifested with the help of the subtle elements existing in the body."

The Praana in the body exists in two forms, one in the form of breathing and another as the invisible spiritual power that is called 'vital power or vitality.' It is this vitality that strengthens tissues, nerves, blood, air, fluid, flesh and all other parts of the body. It makes them so strong that they resist all enemies from entering into the body. The bad habits like drinking, smoking, sensuousness, meat-eating, etc., are prohibited by the Vedas as well as Ayurveda because they harm this vital force. Once this vital force or Praana is weakened the enemies of the body and mind overpower them. The Yogasanas and Praanaayaama help the vital force in keeping the physical system strong while the practice of Dhaaranaa, Dhyaanam and Samaadhi help it keep the mind strong. Thus, this Praana plays an important part in keeping the body and mind strong and healthy. The vital fluid that sustains this vitality is called 'VEERYAM'. Once that fluid is destroyed the vital power is diminished. The result is that the resistance power either of the mind or the body becomes extinct. The diseases like AIDS, etc., are all connected with the loss of this vital fluid and vitality.

This vital power is the property of the soul. At the time the soul enters into the body with Praana, another power that is called 'ADITI' and is the property of God, enters into it. Thus, the soul enters into this body along with two precious powers - Praana and Aditi. While Yogic practice keeps Praana intact, Svaadhyaaya and Upaasanaa keep the Divine Power strong. These are the two wings of the soul. If they are strong and healthy the soul flies in the Ananda - Aakaasha or Brahma - Aakaasha with full vigor. That is why the soul is compared to a strong bird in the Vedas. It is called Garutmaan or Garuda. The Puraanas call it the conveyance of Vishnu. When the soul becomes as strong as Garutmaan and flies with the wings of 'Praana' and 'Aditi', God rides the soul and the soul is happy to carry Him. On the contrary, when these two powers are destroyed, the soul becomes so weak that it is even unable to take off for the spiritual flight.

Aditi is nothing but Prajnaa. This Divine Power makes a man doubtless, fearless, impartial, lovable and energetic. He is no longer bewildered or confused. The thoughts springing from this power are called Adityas. The persons possessing this Divine power and thought are called Adityas, too.

Aditi is called by number of names. Uma, Durga, Paarvati, Shakti are all her names only. She, too, is seated in the Guha.

It is this Aditi that is working in the world. Being the property of the Almighty it is this power that moves the whole Universe and controls the movements of the stars and planets that are called gods. So, she is the main Divine power and all other gods are merged in her.

4. 10-11. "The soul which is here in this life goes into the space after death. The very soul that goes into the space after death comes back here in this world. A person who does not understand this concept and says that they are different souls that die and are born,

goes from one death to another. The soul going through the cycles of birth and death is one and the same and this can be realized only with the help of the mind."

1. In these two verses Yamacharya explains the reality of the cycles of birth and death. There are people from other faiths like Christianity and Islam who believe that there is only a single life and that a soul that comes in a body ends with that body. They do not believe in rebirth. The irony is that Jesus Christ, their Messiah, believed in reincarnation. Per St. John, the Christ said, "You will be born again and again". There are a number of other episodes, too, where he has confirmed the principle of rebirth but their followers do not believe in this.

Who is at a loss ? Those persons who deny this reality and close their eyes to this eternal fact. As Yamacharya says, such persons called "atheists" do not have a chance to improve themselves or refine their minds for betterment and roam from death to death.

Death is the zero point. Eternity, salvation, emancipation or immortality is a plus point. One has to assert oneself to achieve it. He has to elevate the soul to achieve emancipation. If he does not assert himself, he has only one end - death. A person who knows that he will have a chance in the next birth to improve himself and proceed toward immortality, does attempt for that and attains to that blissful status in life. Every life is like a class. A person who fails but knows that he will have another chance in the coming year to improve and pass, does attempt and passes; while a person who does not believe that he, too, can pass some day and gives up all efforts keeps failing and never goes on to the next class. The school administration may rusticate such a failing student and send him home, but in spiritualism even this is impossible, because the soul does not have another home or school. This is the only class as well as home where he should stay for years and years and if he does not make any efforts to progress he will keep failing and living in this class only. In that case, however, there are chances of getting degraded. Such a person may commit still more sins and then be born in the bodies of animals and insects. Then his living and death will be even more horrible. He will in no case get out of the circle of death.

Against this unfortunate state of an ethicist, the person who believes in rebirth and knows that it is a fact, whether one believes it or not, tries to rise spiritually in every life and attains his goal at the end.

2. How is it made possible ? When a person does good deeds he acquires all the virtues. Whatever knowledge he collects in this present life is stored and saved with his subtle body that goes along with the soul. All these things accumulated take form of Sanskaaras that form the Causal body. These Sanskaaras take the soul to a suitable place in the space. This space is divided into 3 levels that are called DHAAMAs or LOKAs. The first Dhaama is 'BHOOLOKA'. This Bhooloka, again, is divided into 2 levels - lower and upper. Upper Dhaama is called 'PITRILOKA'. A soul which does

not collect sufficient good Sanskaaras while living in a human body to rise above the average, enters into another human body immediately after it leaves the present one. If it happens to collect more sins than virtues, these bad Sanskaaras so collected will take the body immediately after death to a body where they can be enjoyed and that may be of an animal, insect, or even a tree or plant. The average life belongs to NRILOKA, below average belongs to ASURALOKA, the lower levels, and the above average belongs to the upper level, i.e., Pitriloka. Once the Sanskaaras carry a soul to Pitrloka, it does not get its next birth immediately but is blessed with a kind of little rest - may be for a few months or years and after that period of rest is over, the soul bears a new body that is called KSHETRAM - e.e., the field of work. The word KSHETRAM itself has a beautiful meaning - i.e., the earth that protects a seed from decaying. These Sanskaaras are all seeds and life or birth is the field of work. It is given to the soul by God to save the accumulated Sanskaraaras and to charge and energize them even more so that they can carry the soul toward the elevated states. In all there are 7 Kshetras that are called "SAPTA MARYAADAA" by the Vedas. We shall talk about them in detail in the next chapter.

Above BHOOLOKA it is ANTARIKSHALOKA or CHANDRALOKA. That is also known as DEVALOKA. When a soul is carried to that level it remains there for hundreds or even thousands of years. The soul there is like on a long vacation. When that period is over, the soul comes here in this world with the very high qualities of wisdom, energy and spirit.

The next Loka above this Antarikshaloka or Chandraloka is SOORYALOKA. When the souls are carried there, they live on these vacations for a longer time (may be for millions of years) and then come back as highly enlightened Rishis. The Antarikshloka is attained by the souls that have realized themselves, while Sooryaloka is attained by those that have realized God and His world. That is why they are so knowledgeable and describe even the subtlest things that are not to be perceived or experienced by the common men with all perfectness and detail. As the common men with their small minds are unable to visualize them in those forms, they think them to be false and only concoctions. Without passing through the state of Rishi one cannot become one with God. That is why the scriptures say that Aatmajnaanam and Brahmajnaanam are essential for one who wants to attain to that salvation where the soul enters into the Body of God that is called BRAHMALOKAM.

Some scholars interpret these verses to mean that there is no difference between God and the soul and that both are one and the same. But that explanation is wrong. The question is that if everyone is God why are they committing sins? Does God commit sins? Why is a soul not Omniscient, Omnipresent and Omnipotent? Why can the people not understand each other without the help of the mouths and ears? To answer these and other similar questions they say, "When Brahman comes into the body He is contained and limited by the body and mind." But the question is "Is God

so weak that He is so easily overpowered by the physical body and mind ? What is that God Who is defeated by these inanimate things ?" Then they say that "every soul is just a part (Ansha) of that God and it is not complete God and therefore limited in knowledge and power." This logic is again unsatisfactory because in that case God would be divided into a number of souls and the One Who can be divided can never be a soul or Brahman (ACCHEDYOYAM). Besides, when we take a spoonful of sweet water from a cup, the sweetness of the water in the spoon does not differ from that which is in the cup. Similarly, even though the soul is Ansha it must possess the qualities of Brahman in full. The words Iha, Amutra, Anu, etc. given in the verse would not fit in a God Who is above space and time. Therefore, the word 'TAT' in these verses indicates only the soul.

One can realize this soul only with the help of the mind. When the mind is fully controlled by the soul, it controls all senses and directs them to be introverted and bring food from each object and Karma for the soul that activates and elevates it. These actions of the controlled mind and senses help the soul in accumulating the good Sanskaaras that carry it up to Sooryalokam. Up to Sooryalokam the soul is Saguna because when a soul rises above the Taamasika and Raajasika Sanskaaras and stays completely with the Saattwika ones it reaches that level, and then when it is able to shed off even the Saattwika Sanskaaras and become Gunaateeta or Nirguna it attains to Moksham or Brahmaloakam. The very mind that takes the soul down when it acts like a master and enslaves it takes it to the highest level when it is disciplined and controlled by it. It is a secret and once a person completely understands it he never goes to Narakam - a spiritual downfall.

4.12-13. "There is power which is sentient. It is called Purusha. It is as small as a thumb and exists in the soul. It is a perfect bright light not mixed with any smoke. It is the Master and maker of the Past and Future. It will be the same tomorrow as it is today. This is it. Once a person realizes it he does not hate it."

1. The soul is small. It is confined and limited. It is just like the battery in a car full of energy. When a car is kept in a garage with the lights on, the power of the battery drains and is dead at the end. Why ? Because the lights consume all its energy while the motor itself stands still without charging the battery. Similarly, when the senses do their job without bringing any food to the soul, they live on the energy of the Purusha that gradually drains and is consumed in the end. Therefore, the senses that work on the support of that Purusha should not only live on it but must bring in the spiritual food from the objects that would not only make up the lost power but enhance it to the effect that it helps the soul in elevating itself.
2. The physical fire is not a perfect simile for the soul or God because the flame is mixed with smoke while the soul and God are like bright electric lights without any smoke. This explains the real form of the soul. A soul is not a sinner. It is

not mixed with any deficiencies or defaults. It is very strong and perfect. It is very bright and if it is allowed to work on its own independently, it will enlighten a man and enable him to see even the things that are not seen by the common men, God is also like that. That is why the Upanishads say that until a soul develops itself into a bright, smokeless light, it can not be one with God. A piece of wood can not be joined with a piece of iron. "SAMAH SAMENA YUJYATE": only two equals with similar qualities and ingredients can be joined together.

3. The soul is the master of the Past and Future. May be a soul can control the Future, but how can it control the Past that has already passed and is not in the hands of the soul any more ? The secret lies in controlling the Future and Present. The Present that has not arrived is called the Future, while the present that arrives and passes into oblivion is called the Past. This means that if the soul is alert and controls the Future and Present, the Past will naturally be controlled by it. The Future is controlled by planning and resolving. When the Future arrives as the Present, the soul should work on it according to the planning and polish it. Once the present is polished it passes into oblivion as the polished Past. The Sanskaaras so accumulated as the Past are responsible for giving a soul a suitable body in which they can be enjoyed. They also determine the period of living for that soul in that body that is known as Aayu. Thus, it is the Past that determines the Future of a soul. But as stated previously, it is the Future that gives the shape to the Past. The Future and Past are the two plates hanging on the scale of the Present. Then, what is destiny ? The Past that destines the Future of a soul and the Past is the form of the Future as explained earlier, and as such it is the soul that shapes its own destiny. It can shape it as it likes if it is alert and puts up positive efforts in that connection. How ? By controlling the Future with plans and resolution. It is the soul itself and not God that gives it the parents, the length of life and the Karmabhoga in the new body.

"NA KARTRITVAM NA KARMAANI LOKASYA SRIJATI PRABHUH. NA KARMAPHALASANYOGAM SVABHAAVASTU PRAVARTATE" (Gita.5.14.) Here Svabhaava means one's own efforts and Sanskaaras.

Therefore, Yamacharya says that the soul has the capability to control them both and, as such, it should realize its power and strength and utilize it for its betterment. Killing time or spending it without any planning or being indifferent to it is what takes the soul down. Each and every moment should pass like a capsule filled with all the spiritual qualities that would create an excellent destiny for the soul. Then both the Present and Future lives will become helpful, purposeful and powerful and help the soul in elevating itself.

The person who does not know this secret or is indifferent to the TIME gets frustrated, does not enjoy the life and hates it. He wants to destroy it with his own hands. However, once he knows the secret and acts to utilize each and every moment of his present life to benefit and promote the soul, he does not hate it any more but enjoys it and thanks God for enabling him to acquire such a beautiful life.

The soul is one and the same either today or tomorrow. Its form never changes. It is its power and capability that increases or decreases.

4.14. "Just as the rain water falling on the top of the mountain runs down through different channels, even so, Dharma is one but flows in different channels at different times, situations and contexts. A person who does not understand this runs after those streams ignoring the self."

Dharma is one. What is that Dharma ? The one that has been given by God to the soul through His message. It is called Aatmadharma. The soul is one and its Dharma is also one. What is that one Aatmadharma ? "That which helps the soul in attaining Perfection in life is Aatmadharma". This one Aatmadharma appears in different forms of duties and responsibilities in different contexts and situations.

1. When a person is child he has 'Putradharma' - the duties regarding to his parents.
2. When he goes to the school he has 'Shishyadharma' - the responsibilities and duties of a student toward his teachers and school.
3. When he joins a job he has 'Kaaryadharma' - how to serve the institute to the best by working at the job he has been assigned to.
4. When married, as a husband he has 'Patidharma' and as a wife has 'Patneedharma' - the duties toward their spouse.
5. When he becomes a father or mother, he has either 'Pitridharma' or Matridharma' - the responsibility and duties toward his/her children.
6. Along with this Dharma in Grihastha they have other Dharmas, too, e.g., 'Samabandhidharma' - duties toward their other relatives, 'Samaajadharma' - duties toward community, 'Raashtradharma' - duties toward their country, etc.,
7. If he is a Braahmana - mainly assigned with the job of bringing up the nation through good education, culture and character - building activities by removing the darkness of ignorance, he has Braahmanadharma.
8. If he is in the defence forces he has Kshatriyadharma. Observe the difference between these two Dharmas. While it is a sin for a Braahmana to kill or harm anyone, it is a sin for a Kshatriya not to kill or destroy a person who is destroying the country, Dharma and community or is creating obstacles on the path of the progress of the country or the work of a Braahmana.
9. If he is in business or other industries, he has 'Vaishyadharma' - the responsibility to work for the economical progress of the country.
10. If he is an administrator, he has 'Raajadharma' - the duties toward maintaining the reputation of the country.
11. If he is a man of law, he has 'Nyaayadharma' - the responsibility to see that no injustice is done to any one.

12. If he is a doctor, he has 'Aarogyadharmā' - the responsibility to maintain the good health of the citizens of his country or locality /area.
13. If he is a Sannyāsin, he has 'Sannyāsadharma' - the responsibility to see that everyone in the country is taught the truth and trained to promote himself spiritually.
14. If he is a priest or Purohita, he has 'Purohitadharmā' - the responsibility to see that no family in his area goes against the injunctions of God or pollutes the peaceful atmosphere of the country.
15. If he is a Guru, he has 'Gurudharma' - the duty and responsibility toward his disciples to help them achieve perfection in every field of life and enable them to achieve the goals of their lives.

Similarly, there are a number of Dharmas concerning various situations, areas, contexts and times. Even the times like morning, evening, day, night, the beginning of life, the middle of life, the last period of life, etc., each have separate Dharmas. While taking birth we are totally in the hands of nature and do not know how to behave at that time (may be the people who come with excellent Sanskaaras know well and their behavior even as a new born child is different from an ordinary one); but at least we can develop ourselves through our span of life so that we die a beautiful, memorable death. So, there are Janmadharma and Mrityudharma also. Each minute requires us to observe our Dharma in its total context. This is called Kaaladharmā. Once we become expert in observing Kaaladharmā, we become perfect.

The bottom line of all these Dharmas is only one - 'Aatmadharma'. That is what Maharshi Vyasa says - "AATMANAH PRATIKOOLAANI PARESHAAM NA SAMAACHARET." This has two meanings - 1. Do not do something to others that you would not like done to you, and 2. Do not deal with others in such a way that it obstructs the progress of your own soul. The words "SVASYA CHA PRIYAM AATMANAH" also mean the same - e.e., doing only such things that are loved by the soul (not by Chittam) is Dharma. That is what Shri Krishna said : "SARVADHARMAAN PARITYAJYA MAAMEKAM SHARANAM VRAJA. AHAM TVAA SARVAPAAPEBHYO MOKSHAYISHYAMI MAA SHUCHAH." Do not run after all these different Dharmas. Take the refuge of your soul. Be in your self and then observe the duties that are loved by that soul, that make it more energized and purer and keep it on the path of perfection. Naturally, you will do exactly what is explained as Dharma in that situation or field. The soul that is disciplined by God never goes against Dharma at any time and in any situation and such a person never commits a sin; he keeps himself away from all sins." (This Shloka has been misunderstood by a few people who explain it to mean that once you take the refuge of Shri Krishna he redeems you from all sins you commit in your life.) It is easier to remember One Dharma than memorizing 100 Dharmas for 100 different times.

- 4.15. "O Gautama ! When a soul that is eternally pure is mixed with either itself or pure mind or Brahman Who, again, is ever Pure, it remains pure, just as the pure water that is mixed with another pure water. But this state of purity is attained only by a Muni - a person who realizes the self."

The soul is ever pure. It is covered with impurity (even then it does not become impure from within) when it is mixed with some impure things like an impure mind, involved with the worldly passions or the impure senses that are caught up with the impure objects of the world. When it remains in the self or stays in Brahman, it remains pure. A person who realizes the self is called a Muni and when he realizes God he becomes a Rishi. Only a person who has attained the purity of the self and realizes it can proceed on to become Rishi, and only a Rishi can attain God.

FIFTH CHAPTER

- 5.1. "The soul is birthless. Its consciousness is pure and straight. It lives in this body which is like a city having 11 gates - 2 eyes, 2 nostrils, 2 ears, the mouth, 2 organs for excretion, Ajnaachakra and Brahmarandhra. The soul that follows God's instructions and acts accordingly does not grieve or suffer. Once it frees itself from the bondages of the world while living in this body it achieves emancipation. That is it."

Why is this body called 'Puram' ? Because it is the one where a soul can live and accomplish all its achievements, fulfill all desires and carry out its duties and responsibilities (Pri : Palanapooranayoh).

The soul is not created. It is beginningless and endless. It is Eternal like God. It has the ability to attain to whatever it wants. It possesses complete knowledge. It keeps moving to attain perfection (Aja Gatikshepanayoh). It has the ability to throw out what is not suitable to its progress. (It possesses pure consciousness. The direct light from God comes to it straight without getting crooked.)

Let us analyze it with two examples. The first is the prism. When the sun's ray passes through it, it reflects on the wall in a crooked way. The mind is like a prism. Everything that shines through it reflects in a crooked way. Even the knowledge obtained either from God or from the world through the mind never comes to the soul straight. It is always disturbed. That is why the Upanishads ask us to meditate. Meditation is not done through the mind. It is the pure soul that should directly contact God. Then only does it get the true information. Then it is like a magnifying glass. The sun's ray passes straight through it and is magnified and focused. Similarly, when the soul meditates directly on God, His Light passes through it to its intellect in a magnified and straight form. That is what happens with the Rishis. They never get any information from God through their minds or intellect, but direct from God through the soul.

Therefore, whatever Rishis acquired and preached is truth. But an ordinary man, however great a scholar he may be, thinks with his intellect and so the light of knowledge passing through it is neither true nor straight. This is the root cause of these many branches of thoughts and religions. May be Jesus Christ learnt the method of meditation on God and he received the pure knowledge from Him, but whatever he preached was received by his apostles through their intellect (and later written as 'New Testament') that was not Prajnaa, and they also wrote it after a lapse of a number of years by only recollecting what he might have said. In this process a number of things, that he may never have been produced as his sayings. That is what the researchers who worked on the Bible for years have come up with a unanimous opinion that "the 80% of the words said to have been spoken by the Christ in the 'New Testament' were never actually spoken by him. They are all concoctions of the writers of the 'New Testament'. Different statements and comments in the writings of the apostles in this 'New Testament' are the best proof of this statement. As explained earlier, an ordinary man receives the knowledge through his mind that does not catch the light in a straight form, and it has a number of passions like greed, ego, jealousy, etc., that tint that information in their own color and therefore, the informations given by an ordinary man are never to be taken as authentic. That is what Maharshi Dayananda Saraswati said, "No other book except the Vedas and the books written by Rishis, should be considered authentic. They may be taken to be true if they agree with the Vedas."

This is what has happened with Hinduism, too. Previously the Aryas had only one Scripture - the Vedas and they followed it. Later the ordinary men started giving their own interpretations of the Vedas and wrote a number of books on their own. They created a number of differing branches in Hinduism. For example, Lord Krishna of Bhaagavat Puraana is different from Krishna of Bhagavadgita. He has been depicted in Bhaagavata as a playboy flirting with the women and girls called Gopis. He is even said to have taken away the clothes of the girls who were bathing in a tank and then asked them to come to him nude. But the Bhagavadgita depicts him as a Yogeshwara. Now, the people say that all those stories have some hidden spiritual meanings. But the question is why should one write those spiritual things in this nasty way ? There are preachers who relate these stories from Bhaagavatam in a spicy way to the women sitting in the assembly and encourage them to enjoy the romance and the fun in the name of Shri Krishna. Is it not the form of having a mental sex ? These ordinary people driven by their ugly minds have chosen a crooked way to express their religious (?) minds to the women ! What are they getting from all these Bhaagavat Kathas ? Do they obtain anything that can improve their own lives or promote Hinduism as a world religion ? Therefore, one should believe only the Rishis who had Avakrachetas (a pure and straight consciousness). It is this Avakrachetas that makes a man a real Guru. A Vakrachetas man can never understand Dharma or the meaning of the words spoken by the Rishis or the Vedas. That is what is said in Nirukta Vidyaa ha vei Braahmanamaajagaama Gopaaya maa Shevadhish Tehamasmi. Asooyakaaya Anrijave Ayataaya na maa brooyaah veeryavatee yathaa syaam." The Vidyaa - the Spiritual knowledge - came to the Brahmana - the Child of God - and requested, 'please do not impart me to a man who is jealous, is not straight forward, modest and honest and whose soul is not the master of his senses, because I wish to live a splendid life full of

vitality.' It implies that a person who possesses the above bad qualities is a Vakrachetas and does not understand the Truth lying in Vidyaa. When an Avakrachetas person feels it difficult to understand any word or the substance of a Mantra, he meditates on God. God sends a ray of His Divine Light that gets magnified in the soul. The soul, then, concentrates on the particular word. This act of concentrating on the word is similar to aiming the laser beam on a thing to break it up. The word charged with that high spiritual power becomes sentient and shows its hidden parts to the soul and it receives the clear message of God in the word - "Uto tvasmei tanvam visasre". This is how the Yogis get the deepest meaning of the Vedas.

When a person sincerely follows the advice given by God, acts accordingly and obeys all His orders like the Devatas in the Universe are doing, he never grieves or suffers. It means that all these sufferings and worries in the world are due to the disobedience to God and going away from the Mother Nature, the Embodiment of Ritam - The Eternal Universal Laws that speak through the things of the Universe. There are two ways to acquire the Knowledge - either by studying the Vedas and understanding them or by studying the Book of the Nature as the scientists do. Each and every thing in the world is a word of that Book. Just as the Rishis concentrate on the words of the Vedas, the scientists concentrate on the words of this Book of Nature. Both are Yogis and to both of them these words open themselves and they come out with a new information. This is called 'Discovery' meaning that the Law is already there but it is 'covered' and hidden for a lay man, but when a person concentrates on it, the cover between his understanding and the substance is removed and the soul Sees its Beauty and enjoys it.

Only he who is able to free himself from the bondages of the present life before leaving this body is eligible to attain emancipation (Shaknoteeheiva yah sodhum praak shareeravimokshaNaat. - Gita). How can a person expect to be emancipated from the bondages of birth and death when he is unable to free himself even from these small bondages of attachment, greed, ego, jealousy, anger, etc., related to the body in which he is living or is unable to stay calm and cool in all circumstances? ChaaNakya says, "I think that a person is really calm if he is so from the very beginning. Once the physical strength is on decay everyone becomes quiet."

- 5.2. "This soul is a Hansa and it lives in a clean atmosphere; when it lives in Antariksha it is called Vasu; when it sits at VEDI it is called Hotaa; it is Atithio (a guest) because this body in which it lives and works is like a rented house. It has 4 levels of elevation - Nri Vara, Rita and Vyoma. It takes births in 4 places - Ap (water), Go (earth), Rita (sky) or Adri (mountains). It regenerates itself with the means of 4 things - Ap (Karma or actions), Go (Vaak or speech), Rita (Universal Law and Adri (Parjnaa or the Divine Intelligence). The soul is a great Divine Law."

Hansa means 'swan'. It is said that a swan has the ability to separate water from milk (due to a Divine gift in its tongue) and drinks only milk leaving the water at the bottom. The soul, too, is very powerful and when left to its own ability it can discriminate successfully between right and wrong. It fails to do so and gets bewildered only when it is in the company of the mind and still a slave to the senses. It is called

Hansa because it keeps incessantly moving from one stage or birth to another until it succeeds in attaining to the Tureeya Shareeram or the final Body of Braman to live in. Once it is in that Body it becomes Blissful and is able to see, hear, touch, taste and have the happiness even without the senses. With Brahman it, too, becomes Sarvajna or Omniscient. This is called Moksham or emancipation and in that state it never experiences any kind of sorrow or sufferings. It remains in Eternal Bliss and Peace. It is also called Hansa because it has the ability and wisdom to destroy all the obstructions coming on the path of its spiritual progress. When it is enslaved to the senses it acts like a fool and confused. Some take it to be the abbreviation of Aham+Sah. It means that God is Sah - invisible third person for the soul when it is in the company of the world where it sees only two things - Aham (I), the soul itself and Tvam (the world). At that stage, God remains as a Third Person, an unimportant Being for the soul. But the reality is that it should try to change this situation and project itself (Aham) into the form of Sah (Brahman). When this Aham becomes Sah that is the end of the journey of the soul. Until that Oneness is achieved the soul continues its great journey.

Hansa never sits on the filth or filthy places. It likes the places that are neat and clean. The one that sits on the filth and likes dirty places is the crow. A person who likes bad companies, bad foods, drinks and such environments or who is always in the search of bad things in the other persons so that he can condemn them in the public to project himself as the purest one is a crow. To become pure like a Hansa one should develop the habit of keeping himself neat and clean in every way and sphere. He must clean all the three Koshas so that he can enter into the Vijnaanamaya and Aananadamaya Kosah.

There are 5 Koshas with the soul. This can be compared with a coconut. The coconut, too, has five elements. The first is the hard green or brown colored cover that sustains all the hardships and protects the substance inside. Under that cover there is fibre which is the second Aavarana. Under the fibre there is a hard shell which is the third cover. Inside that shell is the white substance that is used as a food. Inside that white substance is the sweet water that is called Rasa or Amritam - the nectar.

First is annamaya Kosha or the gross body including limbs, organs, nerve-system, veins, muscles, tissues, intestines, kidneys, glands, 10 Jnaanendriyas and Karmendriyas, seven Dhaatus i.e., Rasa (fluids), Rakta (blood), Maansa (flesh), Meda (fat), Asthi (bones), Majjaa (bone marrow) and Shukra (vital fluid). It is the first Aavarana of the soul. It is nurtured, strengthened and nourished by the food and drinks. The soul must keep it very neat and clean by taking regular showers, exercises, and by taking healthy food and drinks. The center of this Annamaya Kosha is the navel. The common men of today are ignorant of the significance of this center. They call it a belly button and pierce it and put a ring on it. This is a hazardous habit. If the navel is injured it can create a number of diseases. The rings should be worn where they belong. Piercing the parts of the bodies and wearing rings where they want is a great foolishness. The navel is very significant center hygienically. Everyday, after taking showers rub a little bit of ghee there and you will never have a dry skin or lips in winter. Sit in a tub for half an hour. That treatment through the navel will remove all excess heat from your body and head. Place a piece of cloth pasted with earth and water on your navel and

you will never have constipation caused by the dryness in the intestines. This also keeps kidneys and other important parts of the lower body very cool and healthy.

Second Kosha is praanamaya. It consists of 10 Praanas as detailed below :-

1. **Praana** - It is the main vital power. The heart is its center. Its field of work is the upper body from the heart to the nostrils. Maintaining a regular heart beat and breathing, digesting food and drinks, changing the waste in the form of perspiration or excretion and maintaining the balance of blood pressure are its main actions. It is the power that produces semen from the food and drink.
2. **Appana** - it is the scavenger working in the body free of charge. The anus its center. Its field of work is the lower body from the heart to the feet. Its actions include keeping intestines clean of the waste, eliminating the waste through the anus and urinary system and the skin, pushing the semen to enter into the womb, pushing the foetus for taking birth and maintaining the Karmendriyas and muscles etc., so that they are always active and healthy.
3. **Vyaana** - The Mooladhaara is its center. Its sphere of work is all the nerves' arteries and blood vessels. It keeps the blood running through all parts of the body and when it gets weak it results in blood clots and heart attacks.
4. **Samaana** - The navel is its center. Distributing all the substances and energies obtained from the food and drink correctly to all parts of the body is its main action.
5. **Udaana** - Its central office is in Vishuddhi Chakra or Kantha. It is a very significant vital power for a Yogi. It raises him above the earth in the sky and enables him to fly like a bird as Shri Hanuman did to visit Lanka. With us it is the main Vaayu that takes the subtle body and soul to the next body or enables it to go high in the space according to its Karmas or Sanskaras. A Yogi is able to do Parakaayapravesha (entering into another's body as Shri Shankaracharya did) with its help. With the help of this Vaayu a Yogi can take his soul out of the gross body and roam in the sky wherever he wants.
6. **Naaga** - It helps one in belching, sneezing and yawning.
7. **Koorma** - Helps in closing, opening or blinking the eyelids or contraction of muscles.
8. **Krikara** - Helps in creating and informing the mind of hunger and thirst.
9. **Devadatta** - Helps in sleeping, etc.,
10. **Dhanajaya** - Helps in regular nourishment.

The best way to keep these Praanas clean, healthy and strong is to take only the Saattvika food and drinks that would not give any extra job to the organs for digesting and absorbing in the physical system and weaken them. The cleanliness of Annamaya Kosha keeps

Praanamaya Kosha healthy, clean and strong. Praanaayaama is the best exercise for energizing these Praanas.. As said earlier, the impurity of Annamaya Kosha brings all kinds of diseases and weakness. The Praanayaama burns all those impurities and keeps all the 3 Koshas neat, clean, healthy and strong.

The third Kosha is Manomaya. It consists of 5 Jnaanendriyas, 5 Karemendriyas (all in substantial forms), Manas (will power), Buddhi (intellectual power), Chittam (the faculty of liking and memorizing), and Aham (the executive power). The Manomaya Kosha is strengthened by keeping Annamaya and Praanamaya intact. All the three Koshas are interdependent. However, Manomaya is the key of all the 5 Koshas as for example, it makes a lot difference when a person does Praanaayaama or Yogaasana with his mind concentrated on the movements of the Praanas as well as the portions of the body being effected by them. Mind is the most powerful element. We shall discuss it in our book 'The Yoga- the best medicine' explaining Yoga on the basis of Paatanjala Yoga and Gita. The beauty of our physical system is that a danger created by any disturbance in the system is intimated forthwith to the mind in the form of stomachache, earache, headache, cough, cold, fever, heartburn, eye burn, etc., that are actually alarm signals to awaken the mind to use its powers immediately to drive out the enemy. As soon as we hear that alarm we should alert the mind and ask it to engage the concerned Praana to look into the matter and rectify the defect then and there. In case the Praanas are unable to chase the enemy out due to lack of vitality, we should take Ayurvedic or Homeopathic medicines in small doses that would energize the vital power, strengthen Praana and drive out the enemy. This is the correct medical procedure. Trying to stop the alarm signals with the help of medicines is foolishness. It is just like stopping the alarm bell and allowing the robbers to rob the house without any fear.

When we do Praanaayaama we should chant the following Mantras - while doing Rechaka chant 'Paraanyo Vaatu Yadrapah' (this Praana is throwing away all the filth from my body) and during Pooraka we should chant 'Daksham Te Anya Aavaatu' (this Praana is bringing all the energy in my body). This silent chant in mind is a kind of suggestion that fortifies the actions of Praanas.

The Manomaya Kosha is purified and fortified by Ashtaanga yoga and Jnaanayoga, Karmayoga, Dhyaanayoga, Buddhiyoga, Kriyaayoga and Bhaktiyoga (all these things will be explained in our book 'The Yoga - the best medicine') ; Yajna as explained in our book 'How to befriend God' and Dharma as enunciated by Manu. Here are the ten ingredients of Dharma:- **Dhriti** - patience, firmness, steadfastness, courage and will power; **Kshamaa** - tolerance, forgiveness, sympathy, kindness, compassion, selflessness, humility and a desire to serve and benefit others ; **Damah** - bringing up the soul as the master of the body by elevating and energizing it, acquiring self-esteem, self-reliance and discipline; **Asteyam** - not to steal others' money, belongings, comforts, peace of mind, ideas and time and not to conceal anything or commit fraud; **Shoucaham** - Keeping Annamaya, Praanamaya and Manomaya Koshas pure and devoid of Tamas and Rajas, by practicing **Arthashoucham** (purity in earning and spending money), **Shareerashoucham** (maintaining the cleanliness of the body), **Manahshoucham** (keeping the mind pure and clean), **Vaakshoucham** (uttering

words that are sweet and beneficiary to all and do not hurt anyone), **Buddhi Shoucham** (having clear and honest thoughts and a sharp intelligence gained by Svaadhyaaya and yoga) and **Aachaarashoucham** (having a clean conduct and behaviour); **Indriyanigraha** - controlling the senses by putting them under the control of Buddhy; **Dheeh** - to elevate the intellect to the state of intelligence through combining Jnaana, Karma and Anubhava; **Vidyaa** - elevating Dhee to be transformed into **Medhaa** and **Prajnaa** that would help the soul in self-realization as well as the realization of God; **Satyam** - maintaining conformity between mind, speech and actions and being always truthful and honest; and **Akrodhah** - not hating, condemning or rejecting anyone and freeing oneself from anger and irritation arising from the selfishness, ego, pride and false prestige.

AShTaanga Yoga, Yajna and Dharma activate and energize the 8 Chakras in the body. These Chakras are very significant not only spiritually but hygienically, too. These 8 chakras are as follows - **Moolaadhaara** (at the base of the spine energizing SuShumNaa and other vital nerves), **Svaadhishthaana** (near the prostate gland (energizing urinary and sexual system), **Manipooraa** (at the navel energizing digestive system, kidneys, pancreas, liver and spleen), **Anaahata** (at the heart energizing lungs and heart), **Vishuddhi** (near Thyroid gland helping in its functions), **Aajnaa** (near Pituitary energizing it to control the body helping the soul in acquiring Dhee, insight and clairvoyance), **Soma** (above Aajnaa Chakra at the root of the hairs energizing Medhaa and helping the soul in self realization) and **Sahasraara** (energizing cerebrum the top of the head and helping the soul in meeting God every day in Suspect and achieving the state of Brahmajna).

The foundation for all this is laid down in the First Aashrama -Brahmacharya Aashrama. Therefore a Brahmachari is called 'Hansa'. If a person is well trained to keep himself healthy, pure and pious in this Aashrama he will maintain that purity and expand it in other fields in the future.

When a person completes his Brahmacharya and goes into Grihastha, the second Aashrama, he is said to have risen to Antariksha. Antariksha Loka exists between Prithivee and Dyouh. Brahmacharya is Prithivee Lokam, the base. Sannyasa, the fourth Aashrama, is Dyouh. In between them is Grihastha. The soul carrying out his household duties is called 'Vasu'. It is called Vasu because he helps a number of other persons like his wife, children, relatives and friends, etc., to live a comfortable life. But achieving success in this Ashrama is very difficult. He has to encounter a number of difficulties. Grihastha Ashrama is an Aashrama of austerity. Grihastha is a great Tapasvee provided he is a true Grihastha and follows the Vedic instructions sincerely. He has to look after a number of things -i.e., the girl who has accepted him as her husband and has left her parents to live with him should be given all love and happiness so that she never yearns for her parents; she should be taken care of so that she stays healthy and shares all the responsibilities and duties with him; if previously untrained in this field she has to be taught all these things by him; he should be very careful and see that she is never hated, scolded, insulted or humiliated by his parents or brother and sisters; he should never speak of her deficiencies to anyone but tolerate them and try to improve them; she should be satisfactorily supplied with all the things she needs

to lead a dignified life both in the family and society; he has to look after her just as a gardener cares for his plants and flowers and loves them; then, both of them have to look after their children, for which they must have a good knowledge of medicines, psychology economics, education, ethics and culture; both should know how to behave before the children and relatives; they should know how to cooperate and share the difficulties and solve problems without any rift or confusion; they have to be very careful to see that no action of theirs brings any bad name to their family; along with these and other worldly responsibilities they have to keep pace with the society and country and fulfill their duties toward them; they have to think of their income and employment that also may bring a number of other problems concerned with the jobs and superiors; then, they have to practice Dharma including meditation, Yogasanas, daily study of scriptures, etc ; along with all these things they need a variety of entertainments that would help keep their family happy and alert without violating the rules of righteousness. How many responsibilities the household life carries with it ! As it is very difficult to struggle with all these problems and win them as they usually steal away the good sleep and happiness of the members, many people have started a new kind of life calling it single-life. The single men and women meet whenever they want to enjoy the sex and that is it. They do not have to care for anything else. But according to the Vedas this is not a human life. This is not a life of the animals either, because they are wiser in leading their family lives than the human beings are, they have their families and groups and maintain a very good discipline. Therefore, one must enter into Grihasthaashrama if he wants to enjoy the sexual life and honestly fulfill all the duties attached to it. He is at liberty, however, if he wants to lead a life of celibacy, but then he should be true to his Father - God. Once a person goes through this Grihastha successfully, he collects a number of experiences that elevate his mind and soul and inspires him to advance further in the spiritual field. This inspiration itself is a certificate that declares that he has passed in the tests of Grihasthaashrama.

The Eashopanishad says that we should be like the sun in our life. The sun rises in the morning just in the form of a bright disk. Then, gradually, as he moves on, his rays scatter all over and cover the whole world. Then, again at sunset he starts collecting those rays and sets as a single bright disc. He is red both times that he rises and sets. Similarly, a successful person is he who expands his activities in Grihastha, but after that starts collecting all of those extended rays and stays in the form as a single disc poised in his own self and benefiting the world with his knowledge and experiences without having any desires for himself. If he does so his face shines with a spiritual glow at the time of leaving this world.

The soul that enters this stage is called Hotaa. Hotaa means the one who sacrifices everything. God says, "I have given you this excellent Knowledge called the Veda. She is your mother. Just like mother teaches her children, she will impart all the information you need to succeed in the world. With her help gain a long successful life, vital power, good children, cattle, fame, wealth (material as well as spiritual), and influence. Then, if you want to achieve Brahmaloakam, want to attain to Moksham, start sacrificing them one by one. These things, when collected, take you to the top of Abhyudaya (worldly prosperity) and when sacrificed bring you to Me." That is the actual meaning of Yajna. The word

'Svaahaa' uttered again and again in Agnihotra reminds the performer that he must prepare himself to sacrifice everything - his house, fame, kith and kin, comforts and desires if he wants to achieve God. He must travel alone. Once he sacrifices these worldly things, Dharma comes as a guide and shows him the way that would lead him to his Father. So, the life must be changed into a Veda - alter and the soul should become Hotaa. This is the third stage of life that is called 'Vaanaprastha'.

In the last phase of life the soul is called 'Atithi'. Atithi means the one whose dates of arrival or departure are not known. The Aatma that has been called 'Vaayu' in the Eashopanishad, keeps moving. Nobody knows when a soul will bear a body to come into the world or when it will leave it. Only he who succeeds in realizing his self knows all these things, but the world does not know. That is why the soul is called Atithi. This world is called Durlabha. The verb 'to own' is derived from the Sanskrit root 'OWNR', though per linguistic rules it is used in a different meaning. In Sanskrit it means 'to remove or take away'. Durlabha = Dur + Abha means a thing that is difficult to be taken away. The house, body and the world are called Durlabha because it is not easy for a soul to give them up. The Upanishad wants to say that the real Home of Aatma is God and Brahmalokam. This world is just like a hotel where a soul checks in and out. He cannot own it. But when this body or the world is taken away from him he shouts and cries. Therefore, Sannyasa is the stage where the soul is trained to treat himself as a guest even in his own or his son's house. According to the Vedic culture it is wrong to stay at the daughter's house. If he stays he does injustice to his son-in-law and his parents who are actually rightful to stay there. The ideal person is he who understands that this world is only for a short stay for him and he must check out when the period is over. Just like a businessman who goes to a city on some business, stays at a hotel until he finishes his work and then returns home, even so, a soul comes in the world, because he has been assigned by his Father to do a particular job. When the period of his stay is over he must quit. It is better to quit on his own than being evicted by force. What an ideal teaching by Yama who is the guard of this hotel ! Sannyasa means to quit this world with pleasure and invest oneself completely in God that is his real home. He must keep moving because he is Atithi.

Spiritually, in the first stage the soul must elevate his Buddhi with Jnaana through being engrossed in earning Knowledge, in the second one he must elevate his Chittam through Karma by being engrossed in doing righteous deeds and controlling it, in the third he must elevate his Manas through Uapaasanaa by being mostly engrossed in Meditation and doing God's work for the benefit of the society and, in the last one, he should continue Upaasana but should elevate his Aham by practicing Tyaaga.

In the first stage the soul is called 'Nrishad' and a successful person at that stage is called 'Narah'. This stage is called 'Pitrilokam'. Such a person is sure to get a human birth after death. The one who succeeds in the second stage is called 'Varah' - better than 'Narah'. He is loved by God and selected to be a member of God's spiritual world. This is called 'Devalokam'. All devas are the members of God's World. He is reborn as a Deva. The one who succeeds in the third stage is called 'Ritam' - the person who has realized the Universal Law. He is called 'Rishi' and he becomes a member of God's Family and His Government.

He is reborn as a Rishi or Mahapurusha and tries to establish God's Kingdom in the world. One who succeeds in the fourth stage and realizes Brahman is emancipated, becomes one with God. That is called 'Vyoma'. He stays with God for ever, enjoying Eternal bliss.

The soul takes on different bodies until he is emancipated. He may take birth in water (Abjaah), or on the earth (Gojaah), or in the sky (Ritajaah) or in the forms of trees and plants (Adrijaah).

Spiritually it means that a Nara is produced out of his Karmas, a Deva succeeds through Vaanee and senses, a Rishi or Mahapurusha succeeds through the realization of the Universal law and one becomes Mukta when he reaches the highest stage of the Knowledge through Prajnaa.

In the end, the Mantra says that God is Ritam, the World is Ritam because it has a fixed Law and the soul also is Ritam because it is pure and knowledgeable. All three are Great because they are Ritam. They demonstrate a Universal Law that never changes and does justice to all without any discrimination. A person who wants to achieve greatness, should have full faith in all three, be one with the Nature by following the Universal Law and be one with God by establishing his self in Him.

- 5.3. "The tiny soul is seated in the middle. It carries the Praana upwards and pushes Apaana downwards. When it becomes the master it brings happiness to every sense. All these things in the body that have been created by God work selflessly in conjunction with one another and take instructions from that one soul."
- 5.4. "When this soul, living in this body as the owner, starts getting separated from it and leaves it, there is a sentient thing left behind and that is the Brahman."
- 5.5. "No mortal being lives with Praana or Apaana, but it is something else that helps them live. These vital powers, too, depend upon it that is called soul."
- 5.6. "O my dear, let me tell you something more about this invisible Eternal Brahman. I will also explain to you, O Gautama, what happens to a soul when its body dies."
- 5.7. "These souls must assume other bodies to work in the world. For that purpose some of them take births in the bodies other than those of the human beings. Some others take births in the forms of trees, plants, etc., This all happens according to the Karmas they have put up or the knowledge they have accumulated in their previous births."
- 5.8. "There is One Who stays awake when all these beings are asleep. He is the Purusha that is making all these things in the world as and when He so desires. He is the vital force. He is Omniscient. He is Immortal and the highest stage of emancipation. All these Lokas depend on Him alone. There is no one or nothing that excels Him."
- 5.9. "Just like the element of fire that causes forms of the things exists in each and every thing manifesting itself in different forms, the Brahman, too, is One. He exists in each

and every thing. He is the cause of so many varieties of forms and shapes. These forms are nothing else than He. He is inside as well as outside of them."

5.10. "Just like the element of air that causes the things to form exists in each and every thing manifesting itself in different forms, the Brahman, too, is One. He exists in each and every thing. He is the cause of so many varieties of forms and shapes. These forms are nothing else than He. He is inside as well as outside of them."

5.11. "Just as the sun, that is the eye of every being that sees, is not effected by the outward defects connected with their eyes, He Who is permeating every being in the world is not effected by the sufferings of those beings. He is separate from them."

This mantra explains the soul also. "It is due to the soul that all the organs and limbs and senses work in the body. The power of the soul is permeating them all. But, though with and inside them the soul is separate from them. It is not affected by any of the defects or pains of the body."

No one can see anything if there is no sun. It is the sun that gives light to the eyes to see. The sun is there with every eye. However, when the eye of any being is affected with any disease, the sun is not affected by that because, though being with the eye, it is separate from it. Similarly, though the Brahman is within and without each and every being, He is separate from them. He is not affected any way by one's bad thought, feelings, sufferings, death or anything. Likewise, He is pervading all the things in the world and permeating them, but He is not at all affected when there is any earthquake or erosion or any changes in the stars and planets. He is separate from them.

The soul, too, is like that. Its power permeates each and every part of the body but when the body is affected by any diseases, etc., the soul remains intact. The soul, though inside the body, is totally separate from the body. Even when the mind becomes sinful, the soul is not. In the Gita when Shri Krishna speaks about Svadharma and Paradharma, he means this only. All those things that are concerned with the soul are 'Svadharma' because the soul is 'SVA'. The body is Para - separate from Sva. So, the actual meaning of that Shloka will be "even if the things concerned with the body seem very amusing, pleasing and very easy to achieve, do not take the path of physical pleasure. Because it is dangerous for the soul. It is better to die working for the soul, though it may appear useless for the time being, rather than living for the physical pleasures". What a beautiful message Shri Krishna has given here. The people have misunderstood this Shloka and interpreted it to mean that 'it is better to die in one's Sampradaaya, though useless it may be, rather than going to another Sampradaaya that is useful and easy to follow". Dharma in this Shloka does not stand for Sampradaaya. How can Krishna say that, 'though useless it may be, do not leave the path you have once adopted' ?

5.12. "The Brahman is One. He is the Controller. He is permeating everything and being. The form of Prakriti is one but He transforms it into a number of forms. He is inside the soul. The wise men who SEE Him achieve the Eternal Happiness and Bliss, none others."

5.13. "He is the Eternal among transient things. He is the most sentient among the sentient beings. He is One but fulfills the desires of all beings. Only the wise men who perceive, feel and realize that Brahman existing in every soul, achieve the Eternal Peace, none others."

Yes, as Yamacharya says there is only one way to have Peace and Happiness - SEE, Perceive, Feel and Realize that Brahman. How can we do that ? By working for Him, being Selfless like Him, loving every one and thing in the world as He does, being obedient to Him, listening to Him by elevating ourselves mentally and spiritually, protecting His creation - animals, birds, trees, plants, flowers and human beings, by not creating a mess in His Beautiful World and by keeping this beautiful gift of the body with senses and mind hale and hearty by being one with the Mother Nature and using it for realizing Him.

5.14. **Nachiketa -**

"There are some people who feel the Brahman Who is invisible, cannot be recokened with any final qualifications or cannot be explained or marked with certainty, but Who is the source of ultimate happiness, and say 'Here He is'. How can I know and feel Him like that ? Does he shine like a sun ? Or is there anything that enlightens Him ?"

It is easy to see a thing that glows. One can also easily recognize a thing that is brought into the light. Can God be seen with the help of a lamp we light ? Or is there any special Light that can show Him ?

Yamacharya answers -

5.15. "Oh, no my dear, there is nothing shining where He is. The sun, moon or stars, nothing is there. He is beyond all of them. These lightnings that flash in the dark clouds and show the path to the stranded traveler in the jungle, are not there, too. How can this poor fire exist there ? All these shine in this world because of that Ever Glowing Great Light. It is due to the Light given by Him that all these things in the world are shining and giving us light."

He is the Source of all lights. To light a lamp for seeing that Bright Light that has caused this flame to shine is nothing but foolishness. Actually, we light the lamp in Yajna or Arati just to remind ourselves that he is the Ever Shining Light and He can be seen only by Eternal Light that exists in us but is covered by Ajnana. We must burn off that cover with the fire of Jnaana and then that Light will take us to the Source of all Lights.

SIXTH CHAPTER

6.1. "Here is a tree that is called 'Ashvattha'. It has its roots in 'Oordhva' and its branches are spread downwards. This is Eternal. HE is Shukram. HE is Brahma, HE is called Amrita. All the lokas depend on Him. No one and nothing excels Him."

A tree is called 'VrikSha' in Sanskrit. 'VrikSha' has three meanings - 1). The one that is going ultimately to be felled or cut down (Vrashcha); The abode that is selected by the Karmas for the soul to live in; 3). The Ultimate abode which is solicited by the soul to live in Eternally.

A tree, having the first two meanings is a 'Physical tree'. All these bodies worn by a soul in different births are the schools wherein it is trained in the different aspects of Dharma. In these schools the soul is the taught and the God is the silent teacher. For example, a person in a human body is expected to feed his soul, mind and body with all good things that would enable him to go toward God. But when he starts searching for the defects in others and lives upon the filthy things that spoil his physical, mental and spiritual health, he is sent to a body where he can fulfill his desires to live on filth and repent for going against the injunctions of God. He is given a body either of a pig or a crow. When a soul in a human body forgets to deal with the people with humility and instead of sacrificing itself for the good of human beings, keeps serving itself by hook or crook it is given the body of a tree. A tree sacrifices its everything for the benefit of others and it does not keep anything for itself. Its bark, trunk, leaves, flowers and fruits are all used in many forms of different medicines and means that help human beings. While it was in a human body it was reluctant to take the people under its shelter and would arrogantly ask the people to go away and feel the heat of the poverty. But in this body of a tree that very soul is forced to take in everyone whether it is a bird, animal or a human being under its shade. It cannot even discriminate and has to help mostly the poor people who come and sit under its cooling and soothing shade. That is why the Vedas say, "why do you not learn the aspects of Dharma from these teachers like the trees, animals, birds, etc., when you are still in a human body so that you are not forced to live in their bodies to learn them?" Now, there is a call from scientists that the human beings should learn about a successful life from the animals. The irony is that when they start analyzing those aspects they observe them through their biased ideas about sex, unity and other things. A scientist in an article said, "The offsprings of animals leave their parents when they see that they are poor and can not give them comforts any more." Is this not a foolish idea? Why could they never conclude that the parents leave their children to learn to develop independence, feed for themselves, feed and care for themselves without always relying on the parents for food, etc.? How they supervise their children and play with them is an amusing thing to see. But then, they will have an excuse that they have a lot of spare time to spend with their children as they do not have to work or earn money. Why do they fail to see that they could have ignored them and be selfish like the human beings enjoying the life by themselves, but they do not do like that and sacrifice their own time for their children? They will have a real picture of their family life and sexual systems only when they observe them objectively. The sense of unity, cooperation, helping each other in calamity, not leaving their kin when they are in sufferings, not forcing anyone for having sex and obey the call of nature at an opportune time for all these things are such illustrative phenomena

in the animal kingdom that the modern generation can learn a lot from them. How do the cows love and support their calves until they stand on their own legs ? How do the birds and deers love their spouses and try to save them from the cruel hands of hunters and sacrifice themselves before they allow their spouse to die in the encounters ? But a person does not care for these good advices due to Avidyaa and Asmitaa. Had he followed Buddhiyogam instead of Chittayogam he could have followed them happily, but he did not do so because he preferred to give pleasure to his body and mind and valued everything on the basis of 'liking and disliking' in the place of 'right or wrong'. When he was in a human body he would always boast that he was the richest person and would not bow to any one. When he was asked to at least bow to God and pray to Him daily he would say, "I have no time to remember Him. What has He given to me? I have earned all these things with my own efforts." But when he is in a body of a tree, the more he collects fruits the more he keeps bowing and bending. In a human body he would never allow any one to reach his fruits and was in the habit of enjoying the fruits of his efforts by himself, but now in the body of a tree he brings down the branches loaded with sweet juicy fruits so that even a child can pick them up, eat and enjoy. In a human body he was a selfish person and earning all sins as Gita says - "Kevalaagho bhavati kevalaadee" (a person who enjoys the fruits alone by himself and does not share them with others is a sinner). The scriptures have, therefore, asked a person to do 'Panchamahaayajnas' and share his food with not only birds and animals but also with inanimate things like the sun, moon, earth, air, water, etc.,

While living in a human body he had laid down his own rules and would boast to say, "I believe in the principle of 'tit for tat' and teach a person a god lesson by hurting him if he hurts me." But now, in the body of a tree his principle has completely changed because he is now disciplined by God. Now, when the people hurt him by throwing stones, he does not scold or hurt them but pleases them by dropping sweet fruits. He loves those who hurt him. In a human body he was indulged in self-appreciation fearing that others would not know his value if he did not do so. But now in the body of a tree or plant he waits for the favorable breeze to approach his blooming flowers and carry the sweet smell to the people so that they come and praise them. It is said about the sandal wood tree that when a person cuts it with an ax it gratifies him by giving its sweet smell to the handle of that ax. That is what the soul learns in the body of a tree. While living in a human body he would complain about too much heat, cold and rains, and now, in the body of a tree, he stands under the scorching sun, absorbs the heat and cold, gets wet in rains and enjoys that life. Can't we live like that now having no complaints regarding the things that God or the Mother Nature gives to us ?

When a person thinks more of the worldly pleasures and happiness his head is buried in the earth. When he does not improve this situation and keeps it like that even up to the last moments of his life, he takes the next birth where his head is literally

buried in the earth. As a man he was created in a correct position - i.e., roots upwards and the branches growing downwards. Then, he was able to see what was happening all around. But as a tree, he is created upside down, his roots growing inside the earth where he is totally blind. He can not see anything but only feel what is happening to him. That is what Eashopanishad means when it says, "Asuryaa naama the lokaa andhena tamasaavritaah." The roots (or head buried under the ground) do not see the light. The sun-light enters into the roots only through the leaves and branches. What a shameful and disgusting situation ! In a human body the roots (the head) are always in the light.

The Karmendriyas are the branches while the Janaanendriyas situated in the head are the roots. It is the Jnaanendriyas that with the Chittam create and collect Sanskaras. A person who is indulged in giving pleasure to his Chittam by using the tongue, hands, legs or sexual organs more than involving himself in the noble things like studies, prayer, worship, meditation, etc., that energize the Jnaanendriyas, is giving strength more to his branches than his roots. Liking and disliking are related only to the worldly things and pleasures. When a person discards them and engages himself with increasing the Knowledge, elevating the mind and developing Medhaa and Prajnaa he is more concerned with the roots than his branches.

In a physical life the roots are in the head. In spiritual life they are not in the head but in God. A scientist, who is an atheist, has the roots in his head. His life tree is Ashvattha -(A+Shavah+Stha), no one knows whether or not it will remain even until tomorrow. It is not Avyaya - indestructible or unchangeable. But when a person remains ever in God, (according to Gita) when his eating, drinking, walking, seeing, speaking and working - everything is related to God alone, his roots are not in his head but in the Supreme Being and such a life is called a Spiritual Tree. Its branches are in the world but its roots are in God. That is why it is called 'Ashvattha -(Ashva+Stha). God is Ashva - Omnipresent, Powerful the Source of Energies. Such a spiritual tree is Avyaya. A physical life is formed by all these physical and material things that are mortal. It is visible and has form. But a spiritual life is invisible. It is formless and immortal. It is made of all spiritual emotions, feelings and thoughts. The first Shloka in the Chapter 15 of Gita as well as the first Shloka in Kathopanishad both describe this Spiritual Tree.

The root of this tree - the Spiritual Life - (i.e., God is) 'Shukram' the bright Light. A soul that has its roots in Brahman becomes enlightened and spreads the light of knowledge. He becomes 'Shu+kram' - very active and smart. He starts getting success in every field. The God is 'Brahman' the Knowledge. The Vedas are nothing but Brahman and the Brahman is the Vedas only. When our roots are in the Vedas we are rooted in Brahman. Similarly, when we have our roots in Brahman we are rooted in the Vedas. He is 'Amirtam' - the nectar. He is nothing but immortality and a soul that has its roots in Him is freed from taking the mortal bodies again and again. So, the

first thing that will enable us to achieve emancipation is to have our roots in God, not in the worldly pleasures. 'Loka' means the things that are visible because they are material, including human beings, plants, stars, etc. They are all dependent. They depend upon God. They are created, maintained and supplied power by Him alone. Only He is the Supreme Being and Power no one else. No one or nothing else is there that can supersede or surpass Him.

The words "Chhandansi yasya parNaani" in connection with the spiritual life-tree mean that 'the Vedic Mantras or the resolutions - Sankalpas - Vratas are its leaves' and the one who knows this tree well is a Vedavit - (a person who knows the Vedas). Just like a tree gets its Praana through its leaves, a soul living in the spiritual life gets its Praana from either Mantra, Sankalpas or Vratas. The word 'ParNaani' means those which bring Praana and energize the tree.

In relation to the physical tree the word 'Chhandaansi' means desires, ambitions, wishes (that is why a person who does things as he wishes is called 'Svacchanda'). While a soul living in a spiritual life-tree gets Praana from Vratas, in a physical life it gets it from the desires. A person does not do a thing that won't fulfill his desires. His works are always preceded by desires, while the works of a person living a spiritual life follow not the desires but the resolutions that are caused not by Chittam but by Dhee. The cause of resolutions is the Intelligence, the will power that guides a person to carry out one's responsibilities and duties, while the cause of desires is liking, selfishness and enjoyment. Therefore, Shri Krishna says that the physical tree that has desires as its leaves should be cut down, then only we can visualize the Spiritual tree.

The leaves are the product of the roots. When the roots are in the earth they collect all energies from the earth and those energies are then transformed into the leaves and flowers. The roots of a physical tree are in the earth of Tamas and Rajas and so the leaves - the desires - also have these two Gunas. The roots of a Spiritual tree are in God and Divinity and so their leaves are all filled with Sattwa. The best example of a spiritual tree is the sandalwood tree. That is why it is used in all forms of worships. It is very generous. The other trees standing in the vicinity borrow the sweet smell of the sandalwood provided they have the solid substance inside. They, too, are valued like the real sandalwood. But a bamboo, that is hollow inside, does not borrow that smell. Similarly, the men who are hollow inside, i.e., do not have any substantial knowledge or qualities, are unable to absorb the qualities of the good scholars around them. This hollowness is created in persons who are selfish, arrogant and jealous.

The Gita describes the tree of physical life as follows :

"A soul that has roots in the materialistic world develops its branches covered with leaves of unfulfilled thorny desires all over. They are stretched not only down but upwards too. " They are all around and a person covered by them looks like a porcupine or hedgehog. Those branches and leaves cover the person in such a way that the others can not see the real person but only the branches around him. The hedgehog raises its spines only when it feels

some danger from some quarter, but a human being keeps his thorny spine always rising because he fosters a fear in himself. The Taamasic Gunas like ego, false prestige, jealousy, hatred, etc., never allow a person to discard the fear and have a worriless sleep. He keeps working and designing to show down his imaginary enemies and so Rajas and Tamas overpower Sattwa. These Gunas keep growing like leaves on his branches. On the contrary, the Sattwa guides a person toward God and when he succeeds in rooting himself in Him, it encourages him to free himself from all the three Gunas and rise beyond them to become Nirguna like Brahman. Just like an airplane rises above the clouds to sail in an undisturbed, calm and quiet atmosphere, a person who rises above these three Gunas and sets himself in the Nityasattwa - God, is freed from all disturbances of a worldly life and moves without Dvandvas (Nirdvandvo nityasattwastho niryogakshema aatmavaan). He does not have to worry about his Yogakshema - welfare or prosperity, because he has full confidence in his Father that whatever He does will be for his betterment only.

In a spiritual life there are set paths, aims and milestones. The leaves on that tree never change. It is this kind of tree that is called Kalpataru. It is a custom in India that the boys and girls go to the Peepal tree, wish for something they like and tie a thread on its branch as a prayer to the tree to fulfill that desire. They believe that the Peepal tree accedes to their request. The same thing is here in the Western countries, too. They tie the ribbons on the branches of the Christmas tree. But in both cases the real tree where they should tie their threads is the Spiritual Tree or Kalpataru. Once a person has this Kalpataru with him, all his wishes are fulfilled because they are not concerned with the worldly desires but with the spiritual progress. It is true that when a person has some good Sankalpas and makes efforts to accomplish them God helps him. He does not help a person in promoting his worldly desires, because he does not want His child to be carried away by the storm of desires. Gita says that the branches of the physical tree keep sprouting new leaves all the time. These leaves are of different colors because the three Gunas and five objects create a number of combinations of colors.

The more a person enjoys these objects of the senses the more his roots spread deep inside the earth. Once a person falls victim to some drug or drink it becomes very difficult for him to leave those bad habits. Besides one bad habit invites another and thus the roots of bad habits keep spreading inside the earth. Here is a beautiful episode that depicts the fall of a man. There was a Sannyasin. A poet saw him eating some meat. He asked him, "Eh, you are a hermit. How come you eat meat?" He said, "Meat? I eat it with wine because then it tastes better." The poet said, "Oh, then you drink wine, too?" The hermit said, "Not alone, because it does not give a kick without the company of prostitutes." "But", the poet asked, "all these things require a lot of money. How do you get it?" The sage answered, "It is so easy. I get it by stealing or gambling." See, what a downfall the sage has had in his holy life. This is what Shri Krishna means when he says that the roots inside the earth keep spreading horizontally as well as vertically. A time comes when it becomes very difficult to uproot them. These roots create Karmas that bind the human beings. They are to be seen only in a human birth because the human birth is Karmayoni. The births of animals, birds, trees, etc., are only Bhogayoni as the souls in those births only enjoy the Karmas previously

done in a human body. They do not put up new Karmas. Therefore, when a soul goes to a lower birth due to some bad Karmas, it enjoys them and once the Bhoga is over they take a birth in the human body again.

In the third Shloka (Ch.15) Shri Krishna says, "We do not have one certain form of this physical life. We do not see either the beginning or the end of it. Nor we are able to find any base of this life." This physical life has a number of forms. It has also a number of ways of living. It is going on continuously and will go on like that because it has no object. The spiritual life starts with Brahman and ends with Brahman and so it has a beginning as well as an end. The spiritual life has its base in Dharma, while the physical life is baseless. It is just like algae floating on the surface water of a pond where the water is stagnant. Similarly, the physical life is produced by living in the world of wrong doings that collect filth in the mind and cover it.

Shri Krishna further says, "this Ashvattha of physical life, that has deep and vast roots inside the earth, must be cut down with the help of the weapon of 'Asanga' - detachment and then, one should try to find the way that would take him to the point from where one is not destined to return to the world."

According to Shri Krishna one must first practice to end the attachment with the worldly passions, desires and the objects of the senses. If a person who is indulged in these passions thinks that by just going to the temple, performing Havans or worshipping idols he will be eligible to attain Moksham, he is totally wrong. The other day I was talking to a neo-Christian who told me that "the Hinduism stresses on Karma or action, while the Christians need not do any work, They should only have faith in the Grace of God and God Himself comes to the person in the form of the Christ and takes him to heaven." What an easy way to go to heaven ! I asked him "What is the evidence that a person has surely gone to the heaven ?" He said, "We do not need any evidence, because the Christ is honest and we have full faith in Him." Maybe so in Christianity, but according to the Vedas it is only good actions (not knowledge or faith alone) that take a person towards salvation. Shri Krishna, therefore, says to Arjuna, "See, all these great people like Janaka, etc., achieved the goal only through actions (Karmaneiva hi sansiddhim aasthita janakaadayah), and therefore, (Kuru karmeiva tasmaat tvam) O Arjuna, you must do Karma." That is what Yajurveda says, "Kurvanneveha karmaaNi...naanyathaa itah asti" - one must take to action, there is no other way."

He has also shown the way how a person can do Karmas without being attached to them. When a person is attached to the indirect result of Karma, he does it with attachment and that creates all kinds of problems and tensions. Therefore, the best way is to control the Jnaanendriyas with Buddhi and ask Chittam to energize the Karmendriyas to act with all pleasure. It is the Jnaanendriyas that are sensitive and create blind love, desire, Moha, Raaga and Dvesha when they go along with Chittam. So, the Jnaanendriyas should go with Buddhi and the Karmendriyas with Chittam. Once a person practices it he acquires a sharp weapon called 'Asanga-Shastram' - the weapon of detachment. He then cuts the roots of passions one by one and the physical life comes to an end. This is what is done in the Ashramas of

Vaanaprastha and Sannyasa. Once the roots of passions and desires are destroyed he should start studying the scriptures, practicing Yoga and finding out the way that would lead him to the goal of life - communion with God.

How clearly Shri Krishna has spoken. When we tell the people that you should give up all the bad habits like eating meat, drinking and smoking and should practice AShTaanaga Yoga, they frown on us and think that we are fooling them. They start going to another Guru or society that would allow them to do all nonsense and assure them that they will be graced by God even without putting up their lives to these hardships and austere measures. We have witnessed a number of cases where both such Gurus and Chelas have perished during their very lifetime.

Having cut down the roots and found out the way, the devotee must then resolve "I completely submit myself to that 'Aadyam Purusham' - the Foremost Lord - from Whom this ever-going stream of the world has sprung up."

What is the result of these things ? Shri Krishna explains in the next Shloka. "Such people are free from ego and blind love. They conquer the defects of attachment. They incessantly live in spirituality. They are able to destroy all their desires. Consequently, they are freed from all Dvandvas known by the names of Sukha and Duhkha. They do not have Moham any more and attain the Ultimate Stage of Immortality."

Once the roots of physical life are destroyed, the soul enters into the spiritual life. Once the roots grown in the worldly passions are cut down, the soul, naturally, is inclined toward God and grows its roots in Him. The soul can not stay without roots. It must have its roots either in the worldly desires or in God. Just like when the sun starts rising the darkness of night starts receding, even so, as the roots in the earth are cut one by one the rays of the spiritual sun start showing on the horizon. The first ray being the destruction of Maana and Moha.

The word 'Nirmaana' does not mean devoid of honor or respect. It means the person does not crave any respect and honor. He has self-esteem but it does not go beyond the spiritual barrier. Self-confidence and self-esteem are essential qualities, but when they take the form of arrogance or egotism they cross the border. The thin line between Dharma and Adharma is called 'Maryaadaa'. Shri Rama knew these borders and never crossed them that is why he is called 'Maryaadaa Purushottama'.

When the roots are inside the world, a person is egotistic and wants to be honored by every one, he craves for the welcome arches raised in his honor and desires to be garlanded and praised. He is so anxious that if someone fails to admire him or his works, he himself starts trumpeting his qualities and achievements. That is the reason why noble people do not enter into politics. It makes a person to become a big mouth and that they do not like to be. In politics one has to admire himself (even falsely sometimes) so that he may be voted for the post and it is this self appreciation that the noble people do not like. They do not even like to be showered with the beautiful words of praises by others. A person who has this desire is rooted in the world. Such a person can never have the blessings of God. When

a person feels that he has cut down the roots of this EShaNaa, he should think that his roots are growing in the land of Divinity.

Secondly, such a person does not have any Moham. The word Moham has two syllables - Maa+Ooha - meaning a kind of love that destroys the reasoning power of a person. When a mother loves her child so much that she is unable to foresee the harm being done to that child, she has Moham. There is a big difference between Preeti and Moham. Preeti does not blind a person, it does not take away the reasoning power, does not want anything in return. The marriages, nowadays, mostly fail. Why ? Because they are based mostly on Moham not on Preeti. The couples do not see beyond the sexual pleasures. They are so engrossed that they see all beauty in an ugly face and the dress of their friends. Once that cloud of Moham is removed they see the reality and then start shunning one another. The Moham is the cause of all these divorces. Had they loved each other in the terms of Preeti they would never have divorced. What Arjuna had in the battle field was 'Moham'. He could see the people only as his relatives nothing more than that. He could not see how harmful they were for Dharma. Shri Krishna diagnosed this psychic disease of his and therefore started injecting his mind with the medicines of the Vedic philosophy. Then, to make sure that his Moham had been destroyed, he asked him, "O Arjuna ! did you listen to me with a concentrated mind ? Has my advice helped you any way to destroy the Moham in you ?" And Arjuna replied, "Yes, Respected Teacher, by your Grace Moham has disappeared. Now I can see what you see. I Have now a refreshed memory. All my doubts have faded away. Now I am stable and firm. I am ready to obey you, sir." A person who has grown his roots in the world loses this reasoning power and depends totally on the blind faith called Moham. Once he starts growing his roots in God he achieves clairvoyance. His spiritual eyes are wide open. Here in Mahabharata, too, when Arjuna rooted his mind in his relatives he could not see what Shri Krishna was observing. Once he rooted himself again in Shri Krishna his Moham disappeared.

Third result of destroying these worldly roots is that the person conquers all the defects of attachment. This statement requires some explanation. Chittam is not bad. It is the most valuable part of the mind. One should not try to destroy the powers of Chittam, but he should channelize them in such a way that instead of causing the soul to indulge in the worldly pleasures and harm itself they should take it on the path that leads it to God. The Chittam has the biggest role in leading a soul to God. That is why Maharshi Patanjali defined Yoga as "Chittavritti-nirodhah" and not as "Chittanirodhah". We shall discuss it in detail in our next book. The Chittam contacts the Jnaanendriyas and they contact the objects. At this point, if they start enjoying the objects and forget their mission their attachment with the objects produce vices that harm the soul. Their actual mission is to contact the objects and extract from them such powers that would promote the soul. When they do like that they produce virtues. Therefore, what Shri Krishna says is that when a person contacts the objects he should develop his ability so much that it should remove all the vices and collect only virtues for the benefit of the soul, the ability that he acquires when he has his roots in God. Such people live in the self and God alone. They never think of their needs or enjoyments. Working for God or working for promoting the self alone keeps them happy. The common

men are so absorbed in their daily needs and funs that they do not have time to think of the self or God (they are awake in the worldly things but asleep in the spiritual things). Those who have understood the futility of these pleasures are no longer attracted to them and grow their roots in spirituality. This absorption in spirituality keeps them out of all worldly problems and requirements. When we are rooted in the worldly pleasures we require particular things at particular times. We must have tea at 4 a.m., breakfast at 8 a.m., lunch at 1, again tea at 4 and then dinner at 8 and on and on. We get impatient and irritated if we do not have these things and are unable to attend to the work at hand. However, those who are not bound to these physical requirements are every happy, free from worries and independent. Bhartrihari says, "The person who is resolute, is completely absorbed in the mission of his life and is more interested in the accomplishment rather than in pleasures, does not care whether the going is smooth or rough. If given a chance, he sleeps on a beautiful bed otherwise he sleeps on the rough earth itself. If he has a chance, he relishes rich foods otherwise he is contented with only nuts and vegetables. If given a chance, he wears rich garments otherwise he is happy with his rugged clothes." He has no particular requirements and is pleased in every condition and situation. Just like a soldier is given training in encountering hardships and facing all kinds of situations, even so a person desiring to tread the path of spiritualism should train himself. This is called Tapasyaa. Without Tapasyaa one cannot achieve God. "(Ataptatanooh na tad aamah ashnute - Rig.) - a person who does not bake his body and mind in the oven of sufferings remains raw and does not enjoy the bliss of God."

Those who have their roots in God do not have any worldly desires. According to the Upanishads and Vedas, there is a constant fighting going on between the Aatman and desires. These desires are the source of all kinds of sins and cover the mind just as the clouds cover the sky and block the sunlight from coming to the earth. They are, therefore, called 'Vritra'. Aatman is called 'Indra'. This fight is called 'Indra-Vritra-Yuddha' in the Vedas. The Vedas say, "In the end it is only Indra who wins because he is Eternal while these desires, like clouds, stay for a while and then vanish."

These people are freed from the Dvandvas that are called Sukha and Duhkha. The idea is that when a person is rooted in the worldly pleasures, he must take the help of senses to deal with the world. When everything is okay, i.e., the senses are healthy, untainted, free from any care, the object is in a good shape and condition and the contact is faultless and complete, the atmosphere is free from disturbances, the soul enjoys the contact and draws pleasure from the object. In case a single thing is missing, he draws only pain from the objects. But when he is rooted in God and self he does not need either the senses, mind, object or contact for drawing happiness, because he is already submerged in happiness and Bliss.

They are all free from Moham and reach Him Who is Eternal, Unchangeable and Immortal. He is Ekarasa. The Universe is Bhinnarasa or Virasa.

As Yamacharya says later ("tatah sargeShu lokeShu shareeratvaaya kalpate" - Kath.6.4.) a person who roots himself in God becomes able to enter into 'Sarga Loka' where he can have a body he likes. Usually a soul is dependent and gets the body according to his own

Sanskaras. When a soul leaves the body the Sanskaras take him to a new body where the soul can enjoy them. In such cases he is totally ignorant of the Sanskaras he is collecting. He acts as his Chittam guides him and is not very careful. But when a person understands life and this secret of birth and death he becomes careful and collects only the Sanskaras that would take him to a body he likes. That is why this Loka is called 'Sarga Loaka' i.e., a body that has been created by the soul himself.

That is what is meant by the words "Aham VrikShasya Rerivaa" uttered by Trishanku in Taittireeyo-PaniShad. It says that Trishanku said so following the Vedas. The Vedas are very clear about it, "Pitaram cha drisheyam Maataram cha" -may I have parents as I like in my next birth. But for achieving that ability one must be Trishhanku. What is the meaning of the word 'Trishanku' ? A person who is well aware of the three main things - God, Soul and Prakriti. It also means a person who knows the three cones (Shanku) or triangles that are on his body and that create three zones. Draw a line between 2 nipples then connect it with a point at the navel, this makes the first Shanku that covers Annamaya and Praanamaya Koshas. Now join the same horizontal line with the pituitary gland or the place of Ajnachakra. It becomes the second Shanku that covers Praanamaya, Manomaya and Vijnaanamaya koshas. This is the upper Shanku when the previous one is the lower Shanku. Now draw a line between the two eyes on your forehead and connect with the point at Brahmarandhra. That becomes the third Shanku. It covers Manomaya, Vijnaanamaya and Aanandamaya Koshas. A person who knows all these three Shankus and is able to inter link them in such a way that he is situated more in the upper triangles than the lower first one, rises to the 'Sarga Loka' that has been given the title of 'Trishanku going to Svarga' in mythology. Once a soul becomes Trishanku it says "I am the builder of my own body - tree. I know how to build it." The secret is that the mind is the seed. The Sanskaras are the energies within it. When a person plants this seed in God the energy in it is totally transformed. The wishes of the soul now go through God and are able to discipline the Sanskaras. He collects only those Sanskaras that would bring him a body he likes to have in the next birth. Then, automatically, when a soul leaves the body the Sanskaras lead him to a body of his own choice, because the Sanskaras and the wish of the soul are one and the same. With a common man it is a different case. He never controls the Sanskaras because he is not joined with God but with the earth and he does not even care what kind of Sanskaras he is collecting while living in the body. It is the Chittam that stores the Sanskaras and if that is under control of a soul it does all these miracles and cooperates with the soul at every step. It is just like producing a tree that the scientist dreams of. If he knows the nature of the seed and the process, he will have a plant like he wants. As we know, the horticulturists have now developed a number of varieties of the same fruit through different combinations and cross breeding.

6.2. "Whatever movable and immovable things we see in this world have all come out from that One vital force of the Universe and are active in Him only. He is the Highest Discipline. He is constantly warning every one and every thing to stay away from undisciplined and disobedient actions. Those who know this, keep going on the right track and eventually attain Emancipation."

Here the word 'Bhayam' does not mean 'fear'. God is not cruel. He is very kind, but He does not tolerate any one going against His injunctions. The word 'Bhayam' means the way that leads a person toward enlightenment (Bha:m ya : ti anena). One should not pray to God out of fear. All should worship Him with love only. The person who actually loves Him will never disobey Him. Just like the parents who love their children do not wish to allow their children to go astray or learn the things that would put them into any trouble when they are grown up, even so God wishes that everyone should act in such a way that they attain enlightenment and live in Light.

Manu says that "the children who are left free to do whatever they like out of blind love are spoiled and those who are disciplined, controlled, warned and even punished for their wrong doings come up as virtuous and righteous men and women." God is All - Knowledge and knows how to bring up and lead the souls on the right path. He does not have a blind love for His children. He never forgives or tolerates any wrong doings from any soul. He never goes against the rules He has framed for the benefit of human beings. The word 'Vajram' means warning and forbidding a person from committing sins. His voice of warning echoes in the air within and without. One must have open ears to hear that warning. Those who hear it and listen to Him are timely warned and keep away from going wrong. He keeps giving warnings again and again. The parents may, sometimes, shun repeating warnings and say "I have warned you once, I will not repeat it and it is for you to remember all my warnings", but God is not tired of repeating His warnings. As soon as the mind thinks of something wrong that is not good for the soul, His warning flashes within it.

- 6.3. "It is due to His warning and discipline that the fire burns, the sun continues to run all the time, the soul moves from one body to another and the air keeps moving and bringing life to all. Even the death acts under His orders."

All these things in the world are controlled and disciplined by Him. That is why they never go wrong or against the Nature. Fortunately, even the scientists have now started thinking on the lines that "Why are these stars and planets orbiting on the same route, keeping a set distance from the sun as well as from one another ? They do not seem to have changed their style, route or speed of movement. There must be some reason behind these punctual and designed movements." The Rishis observed this phenomena long ago and the Vedas informed them of this Universal Discipline. As Yamacharya confirms, it is the Disciplined God Who is successfully keeping everything under His control. It tells us that the parents, teachers, preachers, leaders, administrators and rulers who want to see their children, disciples and subjects observing strict discipline, must themselves be disciplined.

Yamacharya, here, gives a vital information. The death, too, comes to a person only when it is ordered to go to him. Just like there is a rule working behind all this disciplined movement of the things in the world the birth and death of a person, too,

has a particular rule. That is what the Vedas say, "Never fear death. It won't come to you until He sends it to fetch your soul. " This is the principle that makes a man fearless. There have been a number of incidents where a small child, an infant or an old lady has been found breathing under the debris of a collapsed building even after a lapse of a long period. Why did not they die with hundreds of other people ? In a recent railway accident at Firozabad, India, a complete railway compartment was smashed, killing all except four people belonging to the same family. How could it happen ? By chance ? No, it is all part of the discipline of God that works through the Sanskaras.

The men who are pure of mind, therefore, always happen to know the time they are going to die. A large number of cases with great men confirm it. Maharshi Dayananda Saraswati was poisoned a number of times, but he threw it up through Yogic practices and survived. Finally, he had to submit to the orders of God. He was in bed for three months. The last day the death sent by God approached him and said, "O son of God, just as you are obeying His orders I, too, must obey Him, I am His servant." "Does He want me to leave the world ?" asked Maharshi. When the death said "Yes", he said, "Let me get it confirmed by Him" and sat in Samadhi. It appears that there was a big discussion between God and Maharshi, but eventually Maharshi had to submit and so he said aloud "Okay, my Father, as you wish. Let Your wish prevail." Having said so, he chanted OM three times and intentionally exhaled Praana and breathed his last. What a beautiful death it was ! So, the death never comes before its time. There is not 'Akaala Mrityu' - untimely death. Everything in the world happens at a given time. The time governs the things and events and the time is governed by Him.

- 6.4. "If one is able to know this before the body is shed off, the soul enters into 'Sarga Loka' and is able to choose the body for its next birth."

'Loka' means 'stage'. "Sarga Loka" means the stage where a soul is able to create its own body. Generally, when a soul is separated from the body, it is led to another body by the Sanskaaras he has collected without his knowledge. The soul depends on Sanskaaras and he has no control over them. But if a soul is alert from the beginning and collects only such Sanskaaras that would create a body it likes to have after death, it can have the body of its choice. A person is able to control his death as well as his birth. That is what the Vedas mean when they say, "Pitaram cha drisheyam Maataram cha" - may I see the parents I want in my next birth. Suppose, a person wants to have a body where he can grow up as a renowned musician. To achieve that object, he needs the parents who are renowned musicians and a home that has an environment of music. He can have all these things if he develops his interest in music while living and collects Sanskaaras with the help of his Chittam and Sankalpa that would take him to a body in which those Sanskaaras can be enjoyed. We should know the importance of these Sanskaaras which not only decide the body we have to take after death but also

decide the duration of our life in which they are to be enjoyed. Thus, according to Patanjali and Upanishads, we are able to control our death, birth and span of life.

- 6.5. "When a soul is in Jnaanaloka it sees God in itself as clearly as a person sees himself reflected in a mirror. When it is in Karmaloka it sees Him as a person sees himself in a dream. When it is at the stage where it understands the importance of silence (Gandharvaloka- the stage where the power of speech is intensified in silence), it sees Him in that silence as a person sees his reflection in the water scattered all over in the numerous waves. Once it reaches Brahmaloka, it sees itself joined with him like the shadow is joined with the sunshine."

There are four Lokas - Jnaanaloka, Karmaloka, Anubhavaloka and Brahmaloka. When a person becomes Jnaanee, his soul is free from the dust and dirt of Ajnaana - ignorance. The soul is established in itself and there it sees God existing in it. It sees it very clear just as a person sees his own reflection in a clear mirror. However, they are separate from each other just like the reflection is separate from the person himself. The seer and the seen are always separate. Once they become one the verb 'SEE' becomes irrelevant. After obtaining Jnaana one must apply it in Karma. He starts doing his deeds according to the Knowledge he has achieved. As he does not have any form of Ajnaana he does only good deeds. This stage is called Pritriloka. Previously in Jnaanaloka he saw God in his own self, while here in Karmaloka he sees Him in his Karmas as well as in the beings for whose benefit he does them. 'Svapna' here means a dream as well as good benevolent deeds (Su+Apna). In this Loka he sees God just as a person sees himself acting in a dream. The dreamer and the person who acts in the dream appear to be one and the same while in reality the dreamer is separate from the one in the dream. Gandharvaloka is a stage where a person is so absorbed in either the music or chant that his tongue automatically stops working and he becomes silent. In that silence he derives Anandam - Happiness. This is the loka of experiencing and feeling. Here the person becomes one with the ecstasy and forgets his own self. At this stage he feels God in every wave of his feeling and sees himself enveloped by him just as the sun is seen all over in the waves of water. In Brahmaloka, where he joins Brahman and becomes one, they are just like the shade and sun. There he sees the difference between himself and God. The soul is like the sun, full of heat, while God is very cool, soothing and peaceful like the shade. The soul is 'Aatapa' because until he attains communion with Brahman he has to keep doing Tapasyaa. All these Aashramas where the soul has to toil for achieving the goal are Aatapas - the places to lead austere lives, where there is no time for a rest. If a soul does not lead an austere life it can not achieve this stage of Peace.

- 6.6. "He who realizes that the senses are separate from the soul as well as from one another and knows how and when they should be activated or their actions should be stopped; besides, who knows that the Indriyas do never act simultaneously but only one by one, is a wise man and such a person has never to grieve."

The soul that wants to elevate itself for seeking reunion with God has to fight with the senses to clear its way. It also can not totally do away with them. Actually, the soul has to fight them so that they stop working as they like and then, it has to plan when and how a sense is to be applied so that it succeeds in its job, just as a boss has to deal with his assistants. This body is a Chakravyyooha - a strategic grouping of the soldiers where each one of them has to fight with the enemy and defeat him. The soul is the fighter. When it enters into this Vyooaha, it fights with each sense to gain control over it. It succeeds in controlling and disciplining all of them with the help of the mind. The mind or Manas is a very precious thing given by God to the soul. Just as a person plugs the cord to have the current of electricity flow through it or switches the radio or TV to a particular frequency to receive the things being broadcast on that channel, even so the soul plugs in its mind with one sense at a time. It is difficult for a man to fight with all soldiers simultaneously and to defeat them, but if he knows the tactics and has to fight only with one man at a time, he easily conquers them all. Similarly, when a person realizes that he does not have to fight with all the senses together and can deal with them separately, he applies his mind in such a way that he is never defeated by them. Besides, he should know how to use those very senses for promoting himself; he should not destroy them but learn how and when to use them for the benefit of the soul. He should not allow them to contact the objects and start playing with them for their own enjoyment. Shri Krishna has given another valuable suggestion in Gita - "do not bother about controlling all the ten senses - 5 Jnaanendriyas and 5 karmendriyas - together, but control only the Jnaanendriyas and leave the Karmendriyas free to work, just as a charioteer controls the horse only by covering its eyes and mouth and leaves its legs and ears free to lead him on the way he wants." So, one has to fight only with the Jnaanendriyas and that, too, not all together but one by one. He should also not kill them but change their paths. Once a person knows all these secrets he achieves his goal very easily and does not have to grieve over his failures.

6.7-8. "The Chittam is subtler than the senses, the Buddhi is subtler than the Chittam, Ahankaara is subtler than Buddhi and the invisible soul is subtler than Ahankaara. Subtler even than that soul is that Supreme Being Who is Omnipresent and free from senses. Once a person realizes Him he is freed from the bondages of the birth and death and becomes immortal."

A subtler thing is always stronger than the former and it controls it from within. The Chittam pervades all the senses because it is subtler than them, and it is the Chittam that controls them because it is stronger and more powerful. Similarly, one should use Buddhi to control Chittam, Ahankara to control Buddhi, the soul to control Ahankara and God to control the soul. This is how one can go on the right way. When a soul is totally submitted to God and acts obediently, it controls the senses through Ahankara, Buddhi and Chittam in such a way that they never go wrong.

There are 4 kinds of persons- - Jantu, Rantu, Mantu and Kratu. 'Jantu' is a person who does not know the purpose of his being born and does not have any knowledge. He just toils to earn money, fill the belly, produce children and in the end passes away without adding anything positive to his record. 'Rantu' are the persons who have obtained the worldly knowledge, passed examinations and are well placed in the society, but do not know the spiritual aspect of life and think that have been sent in this world only to enjoy the life. They think that the people who go from this world without enjoying it are all fools and are at a loss. They do not want to bother themselves about the things like God, reincarnation, better future, etc., and think that they are the happiest and wisest people in the world. They would prefer to go to cocktail parties, dances and clubs rather than going to the temples, religious congregations and discourses and to read novels or watch TV that do not give any trouble to their brains. 'Mantu' is a person who uses his frontal CPU and does not work with his ICPU or HCPU as the Jantu and Rantu do. He observes, analyzes and comes to the conclusion and then applies that spiritual formula in his life, gets experience, compares it with the original formula and rectifies any wrongs he may find. He loves his future life and uses the present one for its betterment. He is at the starting point of the elevation of the self. 'Kratu' is a person who has understood the purpose of being born here. He uses all his body, mind and senses not for enjoyment but for feeding the soul with vitality and spiritual power. He knows that the soul is more important than the body because the soul is the master and doer while the body is only an instrument or means to achieve that spiritual goal. He sets a principle and follows it. He is resolute and firm and keeps going on the path of spiritual progress slowly but continuously. He is suckled by the 6 Mothers called Krittikas. The soul becomes Shanmugam - (a child having 6 mouths) to drink milk from all the 6 Mothers. Those six mouths are Jnaana, Karma, Upaasanaa, Yajna, Yoga and Dharma, and the Spiritual Power obtained through them is the Spiritual Milk. A person who drinks that Milk becomes Skanda - person dancing with the excellent joy and happiness. When a soul combines all these six elements, the six senses - 5 Jnaanendriyas and Chittam who, otherwise, cut him down (Krittikas), act like his Mothers and foster him. This is how a Kratu changes his enemies into the loving friends. Yamacharya wants to say that an ordinary soul - Jantu - becomes Kratu when he knows about the things he has explained in these two Sholkas and then becomes immortal.

- 6.9. "He (God) does not have a form that can be visualized. Therefore, no one can see Him with his physical eyes. Only the person who is Maneeshee - the one who has turned his soul into a powerful SPIRITUAL EYE with the help of Chittam - can SEE him from the depth of his heart. Those who know this secret become immortal."

The Chittam is not an enemy. God has given this valuable part of the mind to help the soul in elevating itself and changing itself into a powerful spiritual eye. When a Chittam works under the control of Buddhi disciplined by the soul that is obedient to

God, it changes its nature, and instead of wasting the energy borrowed from the soul, it uses it in such a way that the senses become like mother and all of them together suckle the soul with their beautiful milk of spiritual Knowledge and Light. Then the soul takes the help of his heart that is filled with sincerity, love and devotion. When all these things combine and serve the soul its Eyes are opened and then it SEES God.

6.10-11. "When all the 5 Jnaanendriyas join and become one with the Chittam the Buddhi becomes stable and is freed from confusion and bewilderment. That stage is called 'Parama Gati'. That situation is called 'Yoga' where all the Indriyas are set firmly in the soul. At that stage the soul is freed from carelessness, idleness, confusion, inassertion, doubtfulness and mad desires, and it starts making efforts to achieve communion with God. Yoga means elevation and communion".

Here is the definition of Yoga given by Yamacharya. Yoga is a stage where all the 5 Jnaanendriyas join the Chittam and then establish oneness with the soul. In that situation a person does not have confused thoughts or doubts. He does not sit idle or waste his precious time in useless things any more. He rises from the stages of Tamas and Rajas and gets established in Sattwa. This is called 'Prabhava'. This Prabhava now takes him toward Apyaya - communion with God. When a person reaches the stage of Prabhava, his speech, dealings, character, nature, knowledge, etc., start influencing the people. He becomes like the sandal wood. Not only he has the sweet smell, but all of those who contact him, are infused with that spiritual fragrance called 'Sugandhi' in Mritunjaya Mantra. For conquering Mrityu one must develop this Sugandhi. It is this spiritual Sugandhi that makes a man influential. Once the soul attains to this Prabhava - establishing oneself in a higher stage - it wishes to use all its powers to attain to God. Joining God and becoming one with Him is called 'Apyaya'. It can be illustrated by the two phases of the moon - waxing and waning. A waxing moon is in Prabhava phase while the waning moon is in Apyaya. These two phases in a human life have been described in Rigveda in a beautiful way God says - "I have given you a loving Mother - the Veda. She has beautiful gifts for you. Earn her love and get those boons. They are healthy life, vitality, good progeny, cattle, fame, material and spiritual wealth and Spiritual Splendor. First try to have all those things in your life like the moon goes on collecting Kalas one by one. Become Poorna - perfect in the worldly life. Then, just like moon, keep shedding those Kalas one by one, sacrifice all those things for ME and you will attain Brahmaloam." Sacrifice must follow achievement. Through earning and collecting virtues one reaches the stage of Prabhava and by sacrificing them for the good of God's children he reaches the stage of Apyaya. In a steam engine the driver first generates and stores the steam and then, when he releases it, the engine starts moving. Storing is Prabhava and releasing for onward motion is Apyaya. Both combined constitute Yoga. In Pragbhava the Yoga means the combination and cooperation of all the senses and mind with the soul and in Apyaya it means joining of the soul with God.

6.12. "He can not be achieved by speech, mind or eyes. He can be achieved only through full faith that 'He is'. Where else one can find Him except in his own soul ?"

There is difference between "he exists" and "He is". When a son says that "his father exists in his house" he means that he does not care for him or about what he eats or does or where he goes. But when he says that "My father is in my house" he means that he very much cares for him and looks after him. Similarly, when we say "God exists everywhere" we mean that He exists but we do not care for Him and do not feel His Presence, but when we say "He is in me" It means that we feel His presence and care for Him. This is what Yamacharya means by "Asti". Once a person feels Him in himself, cares for Him, attends to Him and knows that He should not do a wrong thing because He is always supervising Him, he should not seek for Him somewhere else.

6.13. "Actually, what we have to achieve is not Brahman but the feeling of His Existence. Once a person becomes certain of His Existence and feels Him at all moments, he becomes pure within himself and is able to clearly see all His qualities and actions. This achieving of "Tattavbha:va" regarding both his own self and that Greater Self enables him to join Him."

Nachiketa had expressed his doubt about the existence of the self and Brahman (in 1.20) saying people say that 'He is' while some others say that 'He is not' and had asked him to clear it up. Yamacharya is clearing his doubt in this verse. What Yamacharya wants to stress here is that it is foolishness to argue about His existence, because had He not existed not one of us could have been here, nor would this world have existed. It is just like doubting the existence of one's father when he knows that he would never have been in the world had he not had any father. So, we should give up beating the bushes and wasting our time in arguing a thing that is well established. We should only try to feel His Existence. Once we start feeling Him, we are in Him and He is in us. When a son or daughter feels the existence of his/her father he/she develops love for him and attends to him. Then he/she comes to know the qualities he has. Nowadays the sons and daughters are completely unaware of what qualities his/her father possesses, what good things he has done in his life, what knowledge he possesses and how he can be useful in their progress. They do not know the importance and value of him, and that is why they do not care for him. The same thing is happening with God, too. "Tattvabhaava" means realizing the importance. Once a person practically experiences the existence of God, he knows His importance and then he never wants to be away from Him. What happens when we feel His existence ? We are relieved from all fear because we know that He is with us. We are never disappointed even if we face failure, because we know that he will give us only such things that are good for us. Instead of fearing sufferings, we invite them because we know that the Divine Power will give us strength and courage to face them and then those sufferings, instead of harming us, will benefit us in two ways :- 1) They will enhance our power of tolerance and give us strength and experience, and 2) They will help us in

freeing ourselves from Karmas. This assurance and belief enhance our spiritual power and our souls are elevated. We become humble and egoless, full of love for all human beings and creatures and are in harmony with the Universe because we are directly controlled by our Father. We begin giving importance to our souls and attain perfection. We come to know the importance of our own selves as well as of God and this "Tattvabhaava" of both endows us with success in the spiritual field. We are loved by our Father and the souls start their spiritual journey to reach the ultimate goal. Therefore, as Yamacharya says, we must make efforts to experience His Existence and feel Him in us.

6.13. "When a person feels Him in himself and knows His value, he is freed from all the worldly desires that existed in his heart. Once the worldly desires are destroyed, he becomes immortal and joins God."

6.14. "Once a person Sees Him, all the knots of doubt in his heart and mind are cut away. Then the mortal being reaches the stage of immortality. This is all the advice I want to give to you."

Feeling God and experiencing His existence enables a soul to See Him and once it is close to God, His Knowledge and Light removes all darkness within the mind. The person is enlightened, not by scriptures but by God Himself. He is now able to hear His Voice that clears all his doubts and confusions. He starts his journey on the path of Emancipation and Immortality.

6.16. "There are 101 veins (including the arteries) that are connected with the heart. One of them goes through Brahmarandhra - cerebrum. When a person is destined to attain salvation, the Udaana Praana takes his soul from that exit. Otherwise, it goes through any one of the other veins which means that he has to take more births."

The Rishi in Prashnopanishad says, "This soul lives in the heart. The heart has 101 main veins, every one of them has 100 branches and each branch has 72000 veins (including all small and big veins). The Vyaana Praana moves through all these veins and keeps a man alive. When the soul is to depart, if it is destined to achieve salvation, Udaana takes it through the vein that opens at the cerebrum. Otherwise, it takes him through the Punya veins if he has collected more virtues or Paapa veins if he has committed more sins. When the soul commits both Punya and Paapa equally the soul is taken to the birth of human being at the lowest stage."

When Udaana takes the soul through the Punya veins he takes birth as a human being but in better situations that are classified as Pitriloka, Gandharvaloka, Devaloka, Muniloka, Rishiloka, etc., When it takes it through the Paapa veins, it takes its next birth as an animal or a plant.

6.17. "This Antaraatmaa - the soul living in the body is perfect and is very small about the size of a thumb. It lives in the heart. A person should train himself in such a way that, at the time of death, he should be able to separate the soul and take it slowly away from the body just as the straw is taken out from Darbha - grass used mostly in rituals. To succeed in doing so, one should Know the Brahman, the Supreme Light and Immortal being. He must know Him."

According to Yamacharya, not only is living a beautiful and successful life an art, but dying a beautiful death is also an art. This art is known only to those who have known God, felt Him and experienced oneness with Him. Such people die on their own. They willingly and cautiously take their souls out of the body. It is all done through meditation. The souls of the people who are not trained in this are taken away by force and they go through a lot of pains. A beautiful and successful life ends in a beautiful, quiet death and a quiet death indicates the beginning of a more virtuous life in the coming birth.

6.18. "Nachiketa obtained this Knowledge in detail from Mrityu, then he also learnt Yogavidya from him. With the help of that Knowledge and Yoga he attained to Brahman and was freed from all sins and death. Any one who succeeds in obtaining this Knowledge and goes on the spiritual path will become Immortal just like Him."

